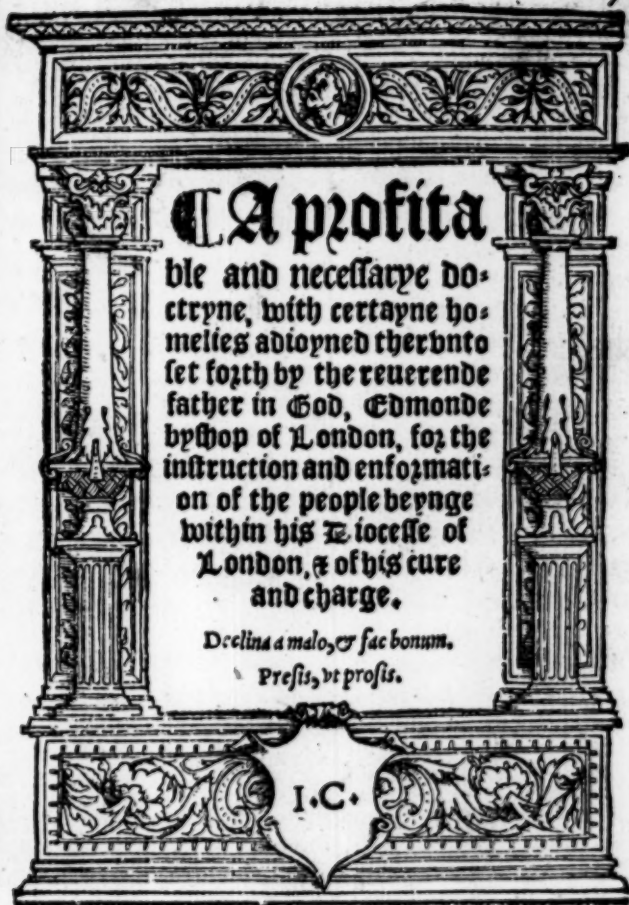


W. Herbert.
1772.



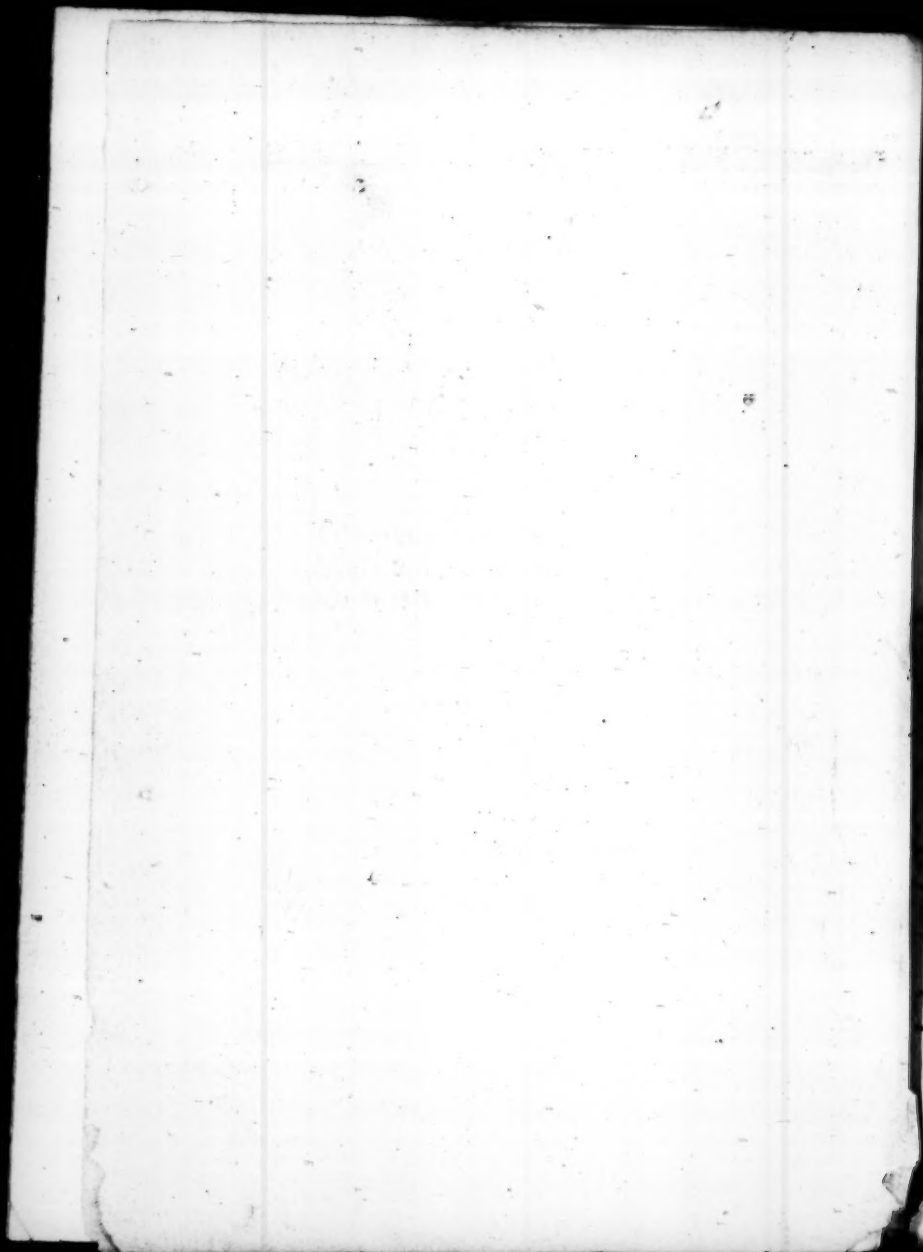
¶ A profita
ble and necessary do-
ctrine, with certayne ho-
melies adioyned therunto
set forth by the reuerende
father in God, Edmonde
bysshop of London, for the
instruction and ensozmati-
on of the people beyng
within his diocesse of
London, & of his cure
and charge.

Declina a malo, & fac bonum.

Prestis, vt prosis.

I.C.

DOMINE SALVOS FAC REGEM ET REGINAM.



The Preface of the

Byschoppe of London, to the Reader.



Here as in the tyme
of the late outragi-
ous and pestiferous
scisme, beyng here in
thys church, and
realme of England,
al godlynes, & good-
nes, was dyspyled, &
in maner banyshed,
and the catholique
trade, & doctrine, of
the church (wyth a
newe enyouse and odious terme) called, and named
papistrie, like also as deuoute religion, and honest be-
hauour of men, was accounted, and taken for super-
stitione, and hyprocryse. And therebpon (by sondrye
wayes, and wyles) pernicious, and euill doctrine,
was sowen, planted and set forth, sometymes by the
procedyng preachers sermons, somtymes by theyr
pynted treatises, sugred all ouer with lose libertie,
(a thing in dede most delectable and pleasaunt vnto
the fleshe and vnto al vnrule persons) sometimes by
readyng, playng singinge, and other like meanes,
and new deuises, by reason wherof, great insolency,
disorde, contention, and much inconuenience, dayly,
more and more, dyd ensue, to the greate dishonour of
God, the lamentable hurte, and destruction, of the
sub

The Preface.

subiectes. and the notable reproch, rebuke, and slander of the hole realme. The people wherof, by sondry wicked persons, were bozne in hande that they had gotten God by the fote, and that they were brought out of tīranie, darknes, and ignoraunce into libertie lyght. and perfitte knowledg, wher in verpe dede, they were broughte from the good to the bad. And frō goddes blessing (as þ̄ p̄ouerbe is) into a warme sonne: infected with all errour, & noughtynes, drouned in sensualtie and malice, and armed with vnshamefast boldnes, presumption, and arrogantie, takyng vpon them to be guydes, instructours, and teachers of other, where they them selues were in verpe dede vtterly blind, ignoraunt, & boyd of knowledg, only bent to destroye all good rule, & orde. I haue for these causes, and other honest considerations, thought (considering the cure and charge I haue of all suche as are of my Diocesse of London) it to be mete, conuenient, and necessary for my part, earnestly to trauayle and laboure, with my chapleynes and frendes, both that errours, heresies, and noughtye opinions may cleane be weeded, purged, and expelled out of my Diocese (a great helpe whervnto is geuen by dyuerse prouisions made by the Kynges and Queenes mooste excellentē Maiesties, and especiallye by that godlye proclamation, whiche of late was sente forth by theyr graces, concerninge the bringinge in of certayne hereticall and noughtye bookes) and also that a verpe pure sincere, and true doctrine of the sayth, and religion of Ch̄ist, in all necessary poyntes of the same, may faithfully, playnly, and

The Preface.

and profitable, be set furth wthin my saide diocesse,
to the good erudition, and instruction of all the peo-
ple wthin the same. And therfore haue at this pre-
sent, for mine owne diocesse, caused this present boke,
wth homelies ther vnto adioyned, to be set furthe:
that the sayd people (accozding to the w^{ll} and com-
maundement of the great king and prophet Dauid)
may declpne from euyl, and do that thing whiche is
good. And the ordze of thys boke is thys. fyste be-
cause without fayth it is impossible to please God,
there shalbe, in the begynning, somethinge spoken of
fayth, to knowe what it is, and how it is to be taken
here in this boke. Secondly because the somme and
pithe of our chzisten fayth is bziesly collected, and cō-
pyled in effecte, in our common Crede, therfore the
sayde Crede, to teache vs what, and how to beleue,
shalbe playnlye and truelye set forth, and also decla-
red. Thyzdely, because there are. vii. Sacramentes
of Chzistes catholique churche, where in God doth
oꝝdinately worke, and participate vnto vs his speci-
all gyftes, and graces, here in this lyfe, therfore in
the thyzde place, the sayde. vii. Sacramentes shalbe
set forth, and expounded. Fourthlye, because the. x.
commaundementes are the hygh way, oꝝdeyned by
God, in whiche euery one in this lyfe must walke, yf
he w^{ll} come vnto the blysse of heauen: therfore the
sayd. x. commaundements, shal oꝝderly be set furth,
and haue also their declaration. fiftelye, because we
our selues, as of oure selues are vnhabile to do good,
and therfore nede alwayes the assistance, grace, ayde
and helpe of almightie God, without whiche we ne-
ther

The Preface.

ther can continue in this life, nether yet do any thing acceptable in the sight of God, whereby to attayne the lyfe to come: therfore in the sylte place there is a roome for prayer, as wherby to obtayne grace and helpe at Gods handes. And that prayer is there set forth, whiche Chyriste hymselfe, beyng here in this worlde, did make and geue to his disciples, that is to saye: the Vater noster, whiche conteyneth in it all thinges necessary for a chyristen man here in this lyfe: and this Vater noster hath also his exposition.

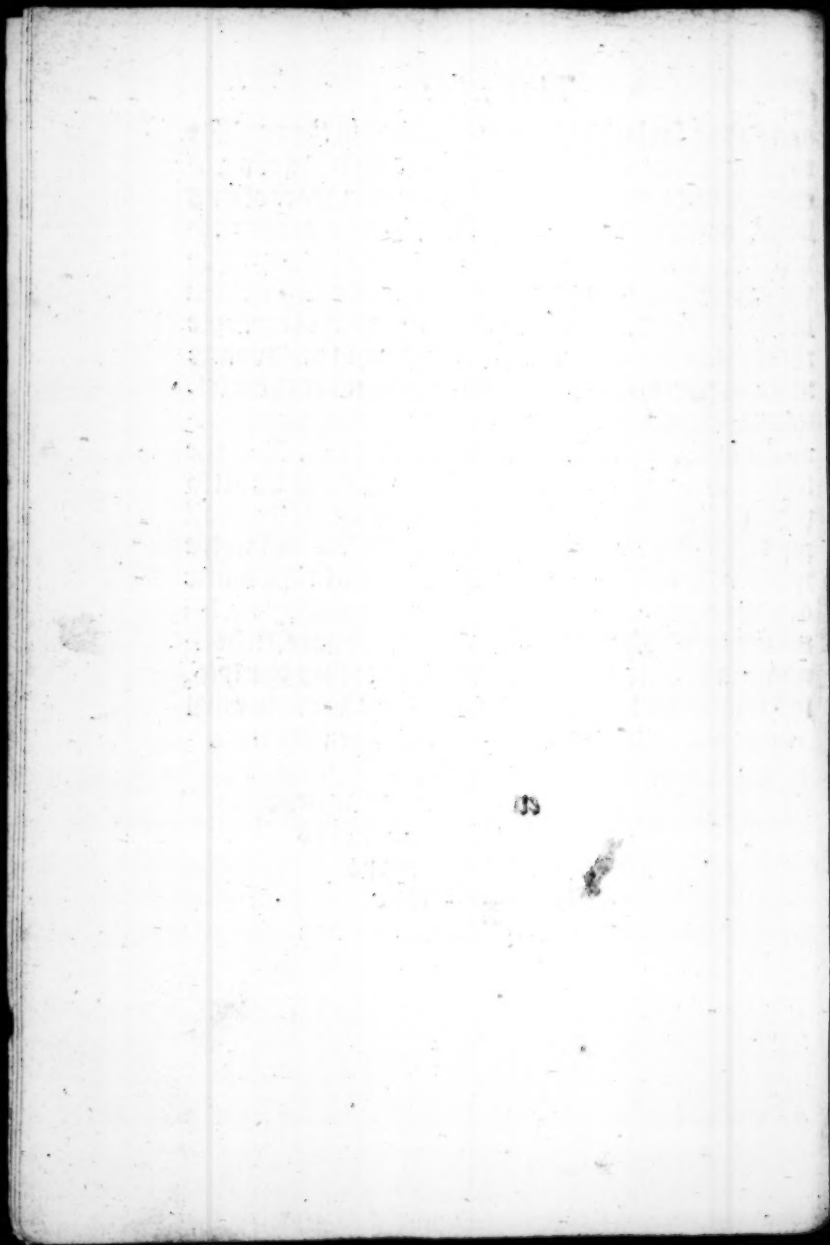
Sixtelye, because the Ave Maria is a prayer taken out of Scripture, and conteyneth in it a blessed matter, and a ioyfull reherfall and magnifienge of God, in the worke of Chyristes incarnation, wroughte in the wombe of the blessed virgin Mary, and she thereby woꝛthelpe to be honoured and woꝛthypped, therefore the sayde Ave Maria, with the declaration thereof, is in orde solowynge the sayde Vater noster.

Seuenthy, because personnes, vicars, and curates, are commaunded by the lawe, to reade and declare vnto theyꝝ paryshioners the. vii. deadly synnes, the. viii. beatitudes, and certayne other thynges, therefore in the. vii. and. viii. places, there are set forth at length the sayde thinges, with exposition and declaration of the same. And albeit these thynges so set forth, beyng red and declared vnto the people, diligently, and playnely, maye seme sufficient, and the people thereby bounde of reason to be content therewithall, as hauynge all those thynges, whiche in any wyse are requisite and necessary for theyꝝ soul helth, yet to thintent they shall haue no cause to murmur

The Preface.

or grudge, for lacke of certayne booke in the englishe
tongue for their instruction, or yet for lacke of prea-
chyng vnto them, they shall in the. viij. place of this
booke, though they can not rede, haue certayne ho-
melies, to be on the Sondages and holpe dayes, by
theyr persons, vicars, or curates, redde vnto them
in the Englyshe tounge, trustyng that the people
thus ordered and taught, wyl take this my doyng
in good parte, and studie as well to profyt themsel-
ues therby, as I and my chapleyns haue ben studi-
ous and carefull herein to do them good. And the
kyng of kynges, and lord of lordes, geue vs all so
plentifullye of his grace, that euerye one of vs, in all
partes, maye do oure dueties, and that we all maye
lyue in rest and quietnes, and specialle in the vnitie
of Chyistes catholique churche, and his religion, lo-
uyng and seruyng God, with all our hart, in holi-
nes and ryghteousnes all the dayes of this our lyfe,
so finally we may attane to the lyfe that neuer shal
fayle, but continue for euer, whiche graunt vnto
vs the father, the sonne, and the holpe gooste,
preseruyng our good kinge and quene
in all ioye and felicitie, longe to
continue, to theyr glorie
and our comfortes.

Amen.



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CConcernynge fayth, What it is, and howe
it is to be considered and taken, here in this boke.



CCOMPLISHINGE
the promys made in
my preface, for as
much as fayth is the
foundation & grounde
of all oure Christian
religion, I shall now
intreate, and speake
thereof. And knowe
you that althoughe
this worde fayth, be
diuersely taken, both

in prophane Authozs, and also in Scripture, some-
tymes signifienge trust, sometimes truth, sometimes
conscience, sometymes aucthoritie, sometimes credu-
litie, sometimes credence, sometymes promys, some-
tymes profe, sometymes helpe, sometymes the gyfte
or grace of GOD, and suche lyke: yet here in this boke
or processe, there shall not be chieflie and principallie
intreated, or spoken of euery kinde of fayth, as in eue-
ry waye it maye be considered: but onely of two kin-
des or acceptions therof.

AND FYRST **W**hen you vnderstande that fayth maye
be considered by it selfe, as it is a seuerall gyfte of GOD,
separate, and distincte from hope, and charitie, and
beynge so consydered, and taken, it signifieth and im-
porteth a perswasion and beleif, wrought by GOD in
mans harte, whereby man assenteth, graunteth, and
taketh for true, not onely that GOD is (whiche knowe
B. ledge

Of Faith.

ledge is taughte, and declared, by the meruaylous worke of the creation of the worlde, as S. Paul saith in his epistle to the Romaynes) but also that all the wordes and sayinges of GOD (whiche be reueled and opened in the scripture) are of moost certayne trueth, and infallible veritie. And not that these thinges onely are to be credited and assented vnto, but also that all thinges els (whiche were taught by the Apostles, and whiche haue bene by a whole vniuersall consent of the Church of CHRISTE, euery syth that tyme continually taught, and taken alwayes for true) oughte to be receaued, accepted, taken, and kepte, as a true and perfecte doctryne apostolique.

THIS then is the fyrste acceptation of fayth, whiche man hath of GOD, and wherein man doth not leane to his owne naturall knowledge (whiche is by reason) but he leaneth to the knowledge attayned by fayth: without whiche fayth, man is ignoraunte and blynde, and can not vnderstande, accordynge as the prophete Esaye affyrmeth in his. vii. Chapter, saying: *Nisi credideritis, non intelligetis.* That is to saye: onlesse ye beleue, ye shall not vnderstand. This fayth is the beginninge, the entyre, and the introduction vnto all Christian religion, and Godlynes: For as S. Paule sayth in his. ii. Chapter of his Epistle to the Hebrues: He that cometh to GOD muste beleue that he is, and that he is a rewarder vnto them whiche do seke to please hym.

AND this fayth, althoughe it be suche a beginning, suche an entyre, and suche an introduction, verie necessary for the begynnyng of all ryghtuousnes, yet if
it do

Of Faith.

It do procede no farther, adioynning with it, hope, and charitie, it is called in Scripture, a deade fayth, because it is voyde and destitute of lyfe, and wanteth the helpe, and efficacie of charitie. And this moche for fayth as it is considered in the fyrst acceptation.

FAYTH AS IT is considered in the seconde acceptation, maye not be alone, but muste nedes haue hope, and charitie, annexed and ioyned vnto it. And fayth so taken, doth signifye not only the beleif and perswasion whiche was before mencioned in the fyrst acceptation, and takynge of fayth: but also it signifieth a sure confidence, and hope, to attayne all whatsoeuer GOD hath promysed for Christes sake, and it signifieth, and comprehendeth also, a hartye loue to GOD, and an obedience to his commaundementes.

AND saythe thus considered, is a lyuelye fayth, and worketh in man a ready submission of his wyll to Goddes wyll. And this is the effectuall fayth whiche worketh by charitie, and whiche (as S. Paule testifieth vnto the Galathians) is of value & strength in CHRISTE IESV.

By this fayth, Abraham, not knowynge whither he shoulde goe, wente oute of his countreie, & dwelte in the lande of beheste, or promyse, as in a straunge lande, lokynge, and trustinge for a citie, founded, and buylded by almyghtye GOD.

By this fayth also, Abraham, when he was tempted, was ready to offer vp his onely begotten sonne Isaac, in whome he looked for the promyse, nothyng doubting, but that GOD who made the promise, was able to rayse hym vp agayne from death.

B.ii.

And

Of Fayth.

AND in this sorte and wyse, fayth is taken, in the moost parte of the examples, whiche be recited of S. Paule, in the .xi. chap of his Epistle to the Hebrewes.

AND this fayth so considered and taken, euerye Christen man doth promise, professe, and conuenaunt to kepe, when he doth receaue the Sacramente of Baptysme.

AND here is to be noted and considered, that all the promyses of GOD, made at any tyme to man, after the fall of Adam, for CHRISTES sake, are not absolute ly & purely made, but vnder this condition, that is to saye: that man shoulde beleue in GOD, and with the grace of GOD geuen for CHRISTE, endeuer hym selfe to accomplishe, and kepe the commaundementes of GOD: so that yf man do beleue in GOD, and with the sayde grace, do endeuer hym selfe to the best of his power, to kepe and accomplishe the sayde commaundementes, man maye iustly then challenge the sayd promyses, so graciously made vnto him on GODDES part: and if on the other syde a man wil not beleue in God, and with the sayde grace endeuer hym self to the best of his power, to kepe and accomplishe the sayde commaundementes, then man can not iustly challenge in any wyse the sayde promyses, or the benefite thereof, in asmuche as he hath not fulfilled and kepte on his parte the sayde commaundementes, whiche were parte of the promyse and conuenaunt, made no other wyse by GOD vnto man, but vnder condition, as the Prophete Dauid playnely declareth, in the .lxxx. and lxxxviij. Psalmes, and CHRISTE in the .xix. of Math. *Sin is ad uitam ingredi, serua mandata.* That is to saye: If thou wilt

Of Fayth.

wylt entre into lyfe, kepe the commaundementes.
 The Churche therefore, accordeinge vnto the same, in-
 tendynge that manne shoulde alwayes haue this in
 good mynde, that is to saye: that the promyses of GOD
 to man, be made but vpon condition: and that with-
 out keepynge of the condition, no man is partaker of
 GODDE'S promyses, hath taught, and ordeyned, that
 men before they do receaue baptyisme, shall promyse,
 and conuenaunt, to fulfyll the sayde condition, and to
 forsake the Dewyll, and the worlde, and to serue only
 GOD. Of whiche promyse and speciall conuenaunte,
 whereby man thus byndeth hymselfe to GOD, man is
 called in Latin, *Fidelis*, that is to saye: faythfull: And
 on the other syde, yf he neuer made the promyse or con-
 uenaunt, or after that he hath made it, he doth renounce
 and refuse it, then that man in that case is amonges
 the Christen people, called in Latyn, *Infidelis*. That is
 to saye: Unfaythfull, or Heathen. And because GOD
 (as before is declared) hath made promyse and con-
 uenaunt with man, and is euer in his wordes & pro-
 myses moost true, moost iuste, moost constaunte, and
 wylle (as we muste moost assuredly beleue and think)
 perfourme and accomplyshe the same, so farre forth
 as he hath promised in any wyle, therfore GOD is cal-
 led (as he is in very dede) *Fidelis et uerax*, that is to saye:
 faythfull and true, obseruynge and keepynge his fayth,
 that is to saye: his promyse to man: requyrynge that
 man shoulde lykewyle kepe his fayth and promyse
 towarde hym.

NOVVE of these thinges that are before spoken, it
 is manifest that fayth as it is taken in the seconde ac-
 ception

Of Faith

ception, is the perfectte fayth of a true christian man, conteynnyng the obedience to the holt doctryne, and religion of CHRIST. And after this sorte is saythe taken of S. Paule in his epistle to the Romaynes, and in other places of Scripture, where it is sayd : that we be iustified by fayth. In which places man maye not thynke, that we be iustified by fayth (as fayth is a seuerall vertue, seperated from hope, and charitie, from feare of GOD and from repentaunce) but by faith there is ment not the late inuented and deuyfied fayth that is to saye, onelye fayth, or fayth alone, but fayth with the foresayde vertuous, coupled, and ioyned to gether, conteynnyng as is aforesayde the obedience to the holt doctryne and religion of CHRIST.

AND here by the waye is to be noted, that euerye man that doth offend GOD, doth not vtterlye lose hys fayth therby, for both they that do synne by frayltie & soden motions (from which euen the iust men are not hollye free, and be taught therefore of CHRIST to saye with other. forgyue vs our trespasses &c) AND the other also which aduysedly fall into deadely synne (as they that do comynytte murder, adulterye, and other abhominations) albeit they be fallen from the lyuelye and perfectte fayth, for that they are disobedient to the doctryne and religion of CHRIST whiche they dyd knowe, yet there doth remaine in them (so offending) the certeyne and assured knowledg of GOD and hys doctryne, whiche is the saythe, after the fyrste sorte and acceptiō of fayth.

AND that these .ii. thinges (it is to witte, knowlege and obedience) are sometime seperated and asondre,
Christe

Of Faith.

CHRIST in the .xij. chapiter of, S. Lukes Gospell, doth playnely Declare it, speakyng of a seruaunt that knoweth the wyl of his mayster and doth it not. And lyke wyse S. James in his epistle sayeth: that faythe may remayne wythout charitie.

VVHERFORE the truth beyng thus, a transgressour of the lawe of Almyghty GOD, after baptysme, dothe kepe a remorse of conscience & the lyght of knowledge by fayth, wherby he seeith the remedyes, howe to attayne the remysion of synne, and by a speciall gifte of further grace, is moued to vse the same remedyes, and so by fayth walketh the wayes ordeyned to attayne remysion of synne, as in the Sacrament of penance shalbe more perfytyly hereafter declared.

THVS haue you harde the .ii. acceptions or takynges of fayth: & that the fayth of knowledge, maye remaine in him that hath fallen from the perfect faith of a Chyistian man. But to whether there be any specyall, particuler knowledge, which man by fayth hath certainlye of hymselfe, whereby he maye testyfy to hymselfe that he is of the predestynates, whiche shall perseuer to the ende in their callyng: there is not spoken as yet of, nor yet can, by the Scriptures, or Doctours, be proued that any such fayth can or oughte to be preached, or taughte.

TRVTHE it is, that in the Sacramentes instituted by CHRISTE, and vled in his catholique Church, here in earth, we may constantly and assuredly beleue the workes of GOD in them, and the application of hys grace and fauoure therein (to our presente comforte) with assuraunce also, that he wyll not fayle
vs

The exposition of

vs, yf wee fall not from him: And therfore we so contynewing in the state of grace with hym, haue warrant and may beleue vndoutedly that we shall be saued.

BVT FORASMUCH as our frayltie, & noughtyness, ought euer to be feared in vs, it is therfore expediente for vs, to lyue in contynuall watche, and in contynuall fight with our enemyes, the deuyll, the fleshe and the worlde, and not to presume to much of our perseuerance and contynuaunce in the state of grace (which on our behalf, is vncertaine and vnstable) but diligently and ofte to remembre the godly and wyle lesson of S. Paule in the .x. chapiter of his first epistle to the Corinthians, where he sayeth. *Qui se existimat stare, Videat ne cadat.* that is to saye he that thinketh or iudgeth hym selfe to stande, let hym take hede that he fall not. For all thoughe GODDES promyses made in CHRISTE be immutable, yet (as it hath bene saide afore) he doth not make them to vs, but with conditiō: So that his promyse standyng we maye yet sayle of the effect of the promise, bycause we kepe not our promise. And therfore yf we assuredly do reckon vpon the state of our felicitie (as grounded vpon GODDIS promyses) and do not remember therewith that no man shalbe crowned, onlesse he lawfully fight, we shal triumphe before the victorie, and so looke in bayne for that, which is not otherwyle promysed, but vnder a condition, and after thys sorte euerye chrysten man must and ought assuredly beleue.

Here

Here foloweth the Crede of the .xii. Articles, of the Chyſtſtan faythe.

1 I beleue in God, the father Almyghtye,
maker of heauen and earthe.

2 And in Ieſu Chriſte hys onely ſonne,
our Lorde.

3 Which was conceauyd by the holy goſt
borne of the Virgyn Marye

4 Suffered vnder Ponce Pilate, was cruci-
fied, deade, buryed, & diſcended into hell.

5 And the thyrde day he roſe agayne from
death.

6 He aſcended into heauen and ſytteth on
the right hand of God, the father Almyghty.

7 From thence he ſhall come, to iudge the
quycke and the deade.

8 I Beleue in the holye Ghoſt.

9 The holy catholike church.

10 The communion of ſayntes. The for-
gyuenes of ſynnes.

11 The reſurrection of the bodye.

12 And the lyfe euerlaſtynge, Amen.

There foloweth the expoſition, and declarati-
on of thys Crede.

The exposition of

AS CONCERNINGE this crede, ther are .v. points generally to be marked and obserued, fyrst that all christen people ought and must constantly beleue, maynteyne, and defende al those thynges to be true, which be comprehended in thys crede, & in the other two credes, whereof the one is vsed to be sayde at Masse, beyng approued and establyshed by auncient generall counsayles, and the other was made by the great clerke and holy man Athanasius. And like wyse we muste also constantly beleue, maynteyne, and defende, al other thinges which are comprehended in the whole body and canon of the Byble.

SECONDLYE that all thinges conteyned in thys crede, or in any of the other .ii. credes, or in the whole body and canon of the sayd byble, are so necessarye to be beleued for mans saluation, that whosoener wyll not constantly beleue those thynges, or wyll obstynately beleue the contrarye of them, cannot (in that state remayninge) be the true and verye members of CHRIST, and his espouse the Churche, but eyther are very infideles, or heretikes, and members of the Dewyll, with whome (if they repent not) they shalbe perpetuallye Dampned.

THYRDLYE that al christen people ought and must, not onely beleue, mayntayne, and defende, al þe sayde thinges as moost certayne and infallible truthes of GODES word, neuer by any contrary opinion, or authority, to be aultred, or conuelled, but also must take and interpretate, all the same thinges, according to þe same sence, vnderstanding and meanyng, whiche the Holy Ghost hath gyuen thereto, and whiche also the

the Crede

aproued Doctours of the Catholike Church, haue receaued and agreeably defended.

FOVRTHFLY that al true Christen people, muste vtterlye refuse, and condemne all those oppynions which were of long tyme past condemned in .i.iii. holye Counsailes. That is to saye: in the Counsell of Nyce, Constantynople, Ephese, and Calcedonense.

FYFTLY, and finallye, That although all thynges as they are nowe perticulerlye vsed in the catholique Church here in Earth, are not so distinctly, particularlye, and expressely in all wordes, fashions, circumstances, and poyntes, set forth, taught and expressed in Scripture: yet the pithe, the substaunce, & matter, the foundation and ground, with the effecte thereof in generall wordes are not onely comprehended and conteyned in Scripture: but also by expresse wordes confyrmed by other sufficient auctoritie. And seeinge the Catholike Church hath so receyued, beleued, allowed, and approued, the sayde thynges tyme out of mynde, therfore it shalbe a very greate presumption and an vncomely parte, anye man to controll or contemne any such thynges so receyued, beleued, allowed and approued by the sayd catholique Church, and in so doyng the same is in dede not worthy to be taken or reputed for a faythfull membre or obediante chyld of the said Church, but for an arrogant, noughtye, and very wycked person.

C.ij. Here

The exposition of

**Here foloweth the exposition, or declarati-
on of the fyrst article of the Crede, whiche is.**

**I beleue in God the Father almyghtye,
maker of heauen and earth.**

FOR THE better, and more playne vnderstanding
of this article, ye muste knowe, that this worde
(**Beleue**) taken by it selfe, generallye, and symplye
spoken, is to haue fayth, after the fyrste acception, or
takynge of fayth, as it hath ben before already decla-
red, and shewed vnto you, but these wordes (**I be-
leue in**) haue a farther, and more particuler vnder-
standynge, it is to wyt, to haue fayth, after the second
acception, maner, or takynge of fayth. And therefore
when we are comaunded to beleue in **GOD**, we must,
not onely assent, graunte, and take for true, this one
thyng that **GOD** is (whiche in dede the very deuyls
them selues do acknowledge and confesse) or this se-
conde, that all the wordes and sayinges of **GOD** reue-
led in **Scripture**, are of mooste certayne trouth, and
vnfallible veritie: or this thyrde, that al thynges whi-
che were taughte by the Apostles, and whiche haue
bene by a whole vniuersall consente of the Catholyke
Churche, continually taught and taken alwayes for
true, ought to be receaued, and kepte as a perfect do-
ctryne Apostolike. But also we must haue a sure con-
fidence and hope to attayne whatsoeuer **GOD** hath
promysed for **CHRISTES** sake, and we must also haue
an hartie loue to **GOD**, with obedience to his com-
maun-

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maundementes, & then we do not onely beleue God,
but also we do beleue in GOD. This maner of beleaf,
that is to saye: **I beleue in**, we ought to haue onelye
in God, and not in any other creature of God els, be
it neuer so excellent. And therfore in this Crede, & said
maner of speaking (**I beleue in**) is vsed only in p. iii.
articles which concerne the thre persons in Trinitie,
that is: the Father, the Sonne, and the Holy Gooste,
for we do, and ought to say: **I beleue in God the**
Father: I beleue in God the Sonne: and I
beleue in God the holy Gost: & we do not so say
in any thyng els, as more at large shalbe sayd, whan
it shalbe spoken of the Catholike Church.

VVE MVSTE farther note, that as by this article
we are bounden to beleue stedfastlye that both GOD
is, and that he is true in al his wordes and promises,
and as we are bounden to beleue lyke wyse that God
is omnipotent, and creator of heauen and earth, and
that we must with this our beleaf, loue GOD, & cleaue
onely to hym with all our harte and power, continu-
ynge and dwellinge styll with him in loue, and obey-
inge vnto his wyll, as well in all our inward thought-
tes and affections, as also in our outward actes and
dedes, so muste we abhorre and forsake all vyce and
noughtynes, and not wyshe or desyre of GOD, anye
euill, or vngodly thyng. And ouer this, we must con-
stantlye betake and comynyt our selues, and all ours,
wholy vnto GOD, and fixe all oure hole hope, truste,
and confidence in GOD, and we muste quiet oure sel-
ues in hym: beleuinge perfittly, and assuredlye, that he
will

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woyl in dede shew no lesse goodnes, loue, mercy, grace and fauoure vnto vs, then he promysed by his worde to do with vs, bfyng our selues, as afore is sayde.

FARTHER we muste note, touchinge this article, that GOD is a spirituall, and an inuisible substance, or nature, of infinite power, and eternall, without begynnyng or ending, and of incomprehenisible knowledge, wysdome, goodnes, iustice, and mercye. We must also note for farther declaration of this article, that albeit there be but one very true GOD, beside, or without whiche there is no other GOD, yet there are in the Godheade thre distincte persons, the Father, the Sonne, and the holy Ghoste: and though they are thre persons, yet they are not thre Goddes, but all one GOD, one nature, one substance, all one euerlasting essence or beyng, and all lyke and equall in myght, power wysdome, knowledge, ryghtuousnes, and in all other thinges els, belonging to the Deitie. And moreouer we must knowe and beleue, that GOD the father is the fyrst person in this Trinitie and godheade, yea, and the father of his onely begotten Sonne, whiche is the second person in Trinitie, and that he the sayde father, dyd beget of his owne substance the sayde seconde person, by eternall generation, that is to saye: by generation that neuer had begynnyng.

AND where this article conteyneth farther, that GOD the father is (almighty) it is to be noted that this worde (almighty) is as muche to saye, as GOD the father maye do all thynges that he wyll, in heauen, and in earth, and that nothing to hym is impossible.

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possible, and that his Godly power and mighte, doth excell infinitelye, and incomparablye, all powers, in Heauen, Earth, and Hell: So that all other powers whiche be in Heauen, Earth, or Hell, be nothyng as of them selues, but haue all theyr myghte, force, and strength of hym, and be all subiecte vnto his power, and cannot resiste, or let the same.

AND herewith farther is to be learned, that although GOD be omnipotent, and of infinite power, yet he is not the authoꝝ or woꝝker of anye synne: foꝝ whensoever any synne is done by anye creature, the same is wrought by the malice of y^e Deuyll, or freewill of man, or by bothe, GOD onely suffryng and permytting the same to be Done, and not by hys power and woꝝke, styꝝyng by, ferthering, or assisting, the malice, or the euyl thought or dede in that behalfe.

FINALLY concernyng those laste wordes of this Article, it is to wytte. **Maker of Heauen and Earth** we are taught and instructed thereby to beleue that GOD the Father Almightye, dyd at the begynnyng create, fowme, and make, of nought, Heauen, and Earth, and all thinges visibible, and inuisibible: and that he dyd gyue vnto them all theyr power, and myght, and that he so, from tyme to tyme, continually doth preserue, gouerne, susteyne, and mayntayne, the whole worlde, and all the creatures therein, by hys onely goodnes, and highe prouidence, that without his continuall woꝝkyng, nothyng is or can be able in any wyse to endure.

The

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The exposition or declaration concerning
the second Article of the Crede, which is.

And in Iesu Christ, hys onelye sonne our
Lorde.

IN THIS Article.iiii. thinges are specially to be noted
fyrst that the second person in Trinitie, is very Ie-
sus, the second, that he is CHRIST. The thyrde, that he
is an onely sonne, and f fourth, that he is our LORD.

FOR the better vnderstandyng of which foure poi-
ntes ye shall knowe that Iesus is as much to say: as a
(Sauour) S. Mathewe bearyng wytnesse there
vnto in the fyrst Chapter of his Gospell, where the
Angell of GOD appearing to Ioseph in a bysion or
dreame, and speakyng to hym of the blessed Wyrgyn
Marye, and of the notable byrth that she shoulde be
beautified wythal, doth say. *Pariet autem filium et Vocabis no-
men eius Iesum, ipse enim saluum faciet populum suum a peccatis eorum.*

That is to say: She shall brynge forth a sonne
and thou shalt call the name of hym Iesus,
for he shall make hys people safe, from theyr
synnes. Accordyng wherevnto S. Luke in the first
chapter of his Gospel sayeth, that the Angell of GOD
spake vnto the sayd Wyrgyn these wordes. *Ne timeas
Maria, inuenisti enim gratiam apud deum, ecce concipies in Vtero et paries
filium et uocabis nomen eius Iesum.* That is to say: Feare thou
not Mary, for thou hast founde grace before
God. Lo: or beholde, thou shalt conceaue
in

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in thy Wombe, and byrnyng forth a sonne, and thou shalt cal the name of hym Iesus: And agreeable hereunto S. Luke in the seconde chap, of his sayd Gospell sayeth. Et postquā consummati sunt dies octo Vt circumcideret ut puer: uocatum est nomen eius Iesus, quod uocatum est ab Angelo: priusquam in Vtero conciperetur. That is to say: And after that eyght dayes were perfited or ended, that the childe should be circumcysed, the name of hym was called Iesus: Which was called or named of the Aungell before that he the sayd child was conceaued in his mothers Wombe.

NOVE forasmuch as the second person in Trinitie was eternally preordayned, and appoynted, by the decree of the whole Trinitie to be our redemer, and Saviour therefore in this second Article here, he is called (Iesus) And as concernynge thys other name (Chryste) (wherewith also the sayd seconde person in Trinitie is called and named) ye shall know that (Chryste) is asmuch to saye as anoynted. And because that GOD hath anointed CHRIST (as the great Prophet Dauid in his. xliiij. Psalme, dothe testifie) with the oyle of gladnes aboue his partakers or felowes, and hath both anoynted him, kyng and prest, therfore the sayd second personne in Trinitie, is and ought to be called (Chryste) And where I sayde second person is called also here in this article, an only sonne, ye shall for the better vnderstandynge hereof know, that although almyghty GOD the father, be
D. the

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the father of al people, by creation, and general grace, yea and the father of all christen people by creatyon, adoption and also speciall grace, yet concernyng the godhed of our Sauour **CHRIST**, and the eternall generation of him (whereof mention is made amonges other places, **Psalme. 2.** **Psalme 109.** and **John 1**) **GOD** the father, in that respect is the father of **CHRIST**, only by druyne nature, begetting him of hys Godly nature, and substaunce, eternally, **Chryst** beyng therein very **GOD**, and of the same substaunce with **GOD** the father, and with **GOD** the Holy Ghost, vnto whome he is equall in al things of **Godhed**. where as concerning the humanitie of **Christe**, **GOD** the father is greater then **CHRIST**, according to **Christes** owne saying, testified in the .xiiiij. Chapiter of **S. Johns** Gospel: *Pater maior me est*, That is to say: **The father is greater then I**, meaning his owne humanitie. And in this respect, **GOD** **the father**, is the father of **CHRIST**, by creation also, adoption, and grace.

And where moreouer the sayde seconde person is called here in this Article (**Our Lorde**) as in dede he is, ye shall nothing therat meruayle at all, consyde ryng that by the sayde decree of the whole Trynitie, it was also eternallye preordayned, and appoynted, that the sayd second person, shoulde be **OUERLORDE**, redemyng and bringinge vs frome the thraldome of the Deuyll, and synne, vnto his kingdome, **Lorde- shype**, and gouernaunce, worthely therfore to be called a **kyng**, a **Preyst**, and a **Lorde**, as hauynge done, and fulfilled, for all mankynde, the verye offyce of a **preist**

preste, of a kynge, and of a Lorde.

OF A PREIST, for that he offered vnto Almyghty GOD, a sacrifice, euen hys verye Bodye and Bloude, which he beyng a preiste after the ordre of Melchisedech, dyd at his maundy (whiche was the nyght before he suffered death) offer, vnder the visibler fournes of breade and wyne, institutinge there, the Sacrament of his Bodye and Bloude (commonly called the Sacramente of the Aultare) and commaundyng his Bodye and Bloude, in the sayde Sacrament, to be offered vnto the worldes ende, fulfilling thereby the saying of GOD the father, spoken to CHRIST the Sonne. *Tu es Sacerdos in eternum secundum ordinem Melchisedech, Psal.*

109. That is to say: Thou art a preist for euer after the order of Melchisedech, And CHRIST dyd also fulfill the offyce of a preist, in that he, vpon good Fryday (which was the day next folowing) dyd offer the same Bodye and Bloude vpon the Crosse, in the visibler fournes of fleshe and Bloude, sufferynge hys naturall Bodye there to be slayne, and his Bloud ther visibler to be shed, for the remission of syn, no difference at all beyng in the substance of the thinges so diuerse lyer offred, at the maundy, and vpon the Crosse, but difference standynge in the maner, fourne, and outward doynge thereof. And as for the offyce of a King and Lord, that he dyd fulfill, & accomplishe, in that he most myghtely conquered, ouercame, and vtterly oppressed his enemyes, & hath spoyled them of the possession of mankynd which they wan before, by fraud, Deceyte, lying and blaspheming. And he hath brought

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vs

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vs now into his possession and domination, to reigne
ouer vs in mercy, lyke a most louyng Lorde and go-
uernoure, and therefore in this Article, we call hym
also: (**Our Lorde**)

FINALLYE there is to be considered in thys mat-
ter, that althoughe thys worde, **DOMINVS**, dyuerse
tymes is translated into our Englishe Tounge:
(**The Lorde**) (which the place and circumstance
of Scripture many tymes soo requireth, and maye
well beare) yet amongst vs Christen men, in our co-
men speach, when we speake of **CHRIST**, and do call
hym Lorde, it is mooste mete, and conueniente, that
we call hym: (**Our Lorde**) to signifye, and admo-
nyshe vs, that we be his peculiere people, redemed by
hym, and deliuered from the domynyon, and the cap-
tivitytie of the deuell, and be made hys owne proper, &
obedient seruantes. After which sorte the Hethen
people (bycause of there infidelytie) be nether his ser-
uantes, nor partakers of his benefites, and there-
fore cannot say and call hym (as Christen Men doo)
(**Our Lorde**) AND (the thing thus being, & so great
pythe, effecte and comforte, consistyng in this worde
(**Our**) what an iniurye do these new fangled wit-
tes, who for a singularitie, or for a glorious badge of
a protestaunt, do in al there talke (speaking of **CHRIST**
our Lorde) vse this peculier fashion of speakyng, the
Lorde, the Lorde, the Lorde.

The

**¶ The exposition, or declaration of the thyrd
Article of the Crede, beyng,**

**which was conceaued by the holy Ghost,
borne of the Virgyn Marye.**

In this article two thinges are specially to be considered, the fyrst is, that CHRIST was conceaued by the holy Ghost: And the seconde is: that CHRISTE was borne of the Virgin Marye. And concernynge the fyrst, ye shall learne that when we say, that Christ was conceived by the holy Ghost: we geue not therein suche grosse and carnall vnreuerente vnderstandinge, as though the holy Ghost dyd therein worke as man doth with woman in carnall generation, (whiche GOD forbidd we shoulde conceyue or thinke) for this holy worke of the incarnation of CHRISTE, was not wrought by the sede of man, but by the vertue and power of the holye Ghost, in the sayd mooste blessed byrgyn, without any motion of any concupiscence, or spotte of synne, and was accomplyshed with out any violacion, or detrimente, of the virginite of that blessed byrgyn S. Marye, who both in the conception, and also in the byrth, & natiuite of her childe, our sauour Iesus CHRISTE: yea, and euer after, dyd retayne styll her pure and immaculate virginite, as clere, and without blotte, as she was at the time that she was fyrst borne. But when we do say that Christ was conceived by the holye Ghost, we do consider therein as Scripture doth: That Mense sexto, (meaning of that sixt moneth that S. Elizabeth, S. John Baptistes

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ptistes mother, had gone with chyld tolyth S. John
missus est Angelus Gabriel a deo in ciuitatem Galilee, cui nomē Nazareth
ad uirginem desponsatam ultro, cui nomen erat Ioseph, de domo Dauid, &
nomen uirginis Maria, & ingressus Angelus, ad eam dixit, Aue gratia plena,
dominus tecum, Benedicta tu in mulieribus. Que cum audisset turbata est
in sermone eius: & cogitabat qualis esset ista saluatio, & ait Angelus ei, Ne
timeas Maria: inuenisti enim gratiam apud deum. ecce concipies in utero. &
paries filium, & uocabis nomen eius IESVM, hic erit magnus, & filius
altissimi uocabitur. & dabit illi dominus deus sedē Dauid, patris eius, & reg
nabit in domo Iacob in eternū, & regni eius non erit finis. Dixit autem Maria
ad Angelum. Quomodo fiet istud: quoniam uirum non cognosco? & respons
dens Angelus dixit ei, Spiritus sanctus superueniet in te, & uirtus altissimi
obumbrabit tibi: Ideoq; et quod nascetur ex te sanctum, uocabitur filius dei.

Luce primo. That is to saye: In the sixt moneth. the
Angell Gabriell is sent from God, into the
citie of Galilee, to Whom the name was Na-
zareth, to a Wyrgin despoused vnto a man.
Whose name was Ioseph; of the house of Da
uid, and the name of the virgin was Marye,
and the Angell entringe in, sayd to her: All
hayle, full of grace, the Lorde is With thee,
blesed art thou among Women. Which wor
des When she had hearde, she was troubled in
his sayinge, and thoughte What maner sa
lutation this was. And the Angell sayd vn
to her: Feare not Marye, for thou hast found
grace With God: Beholde, thou shalt con
ceauie in thy wombe. and thou shalt brynge
forth a Sonne, and thou shalt call the name
of

of the Crede

of hym Iesus, he shalbe great, and shalbe called the Sonne of the hyghest, and the Lorde God shall geue to hym the seat of Dauid his Father, and he shall reigne in the house of Iacob for euer, and no ende shalbe of his kyngedome. And Marye sayde vnto the Aungell: Howe shall this be, for I knowe not a man: And the aungell aunsweringe, sayde to her: The holye Gooft shall come from aboue into the, and the power of the moost hygh shall ouershadowe thee, and therfore, euen that holy one which shal be borne of the, shalbe called the Sonne of God. Luke the fyrste. According wherunto, the Aungel of our Lord (as S. Mathew testifieth in his Gospell. Math. i.) sayth: Cum esset desponsata mater IESV Maria Ioseph, antequam conuenirent, inuenta est in utero habens de spiritu sancto. That is to saye: When Marye the mother of Iesus was despoused to Ioseph, and before they came to dwell together, she was founde hauinge in her wombe of the holy Gooft. And immediatlye it foloweth in the same place. Ioseph autem uir eius, cum esset iustus & nollet eam tradere, uoluit occulte dimittere eam. Hec autem eo cogitante: Ecce Angelus Domini apparuit in somnis Ioseph, dicens: Ioseph fili Dauid, noli timere accipere Mariam coniugem tuam, quod enim in ea natum est, de spiritu sancto est. That is to saye: And Ioseph the husbände of her, When he was a iust man, and would not
sclaun-

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ſclaunder her, he purpoſed ſecretelye to leaue her. And he thus thinkinge: Behold, the aungell of the Lorde appeared to Joſeph in a viſion or dreame, ſaying: O Joſeph the Sonne of David, feare thou not to take Marye thy Wyfe, for that whiche is borne in her, is of the holy Goost So that the ſecond perſon in Trinitie, which is the Sonne of GOD, by eternall generation, dyd, in the wombe of the bleſſed vyrgin Mary, by the vertue and workinge of the holye Gooste, take vpon hym, of her very fleſhe, the nature and ſubſtaunce of man, and beyng conceived by the holye Gooste, was borne of her body, and dyd vnyte, and conioyne together the ſame nature of man (ſo taken of ſubſtaunce, of the ſayde moost bleſſed virgin) with his Godhead in one perſon, with ſuche an indiſſoluble and infeperable knotte, and bonde, that he (beyng one perſon IESVS CHRISTE) was, is, and euer ſhalbe, in ſame perſon, very perfect God, and very perfect man.

NOVE concernynge the ſeconde thyng, whiche is conſidered in this Article, that is to ſaye: that **Chriſt** was borne of the virgin Mary. Albeit, in a great parte, it is proued already, by ſuch thinges as before haue ben rehearſed, yet for the more full declaration and expoſition thereof, hauinge ſpoken of Chriſtes cōception bi the holy Goſt, ye ſhal now here howe he was borne of the virgin Marye. for knowledge whereof ye ſhall vnderſtande, that when the tyme was come, in the whiche it was before ordeyned

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ned, and appoynted, by the decree of the whole Trinitie, that mankynde shoulde be redeemed, and saued, then the Sonne of GOD the seconde person in Trinitie, beyng verie God, dyd discende from heauen, into this worlde, to take vpon him the very nature, habyte, and fourme of man, whiche he dyd of the verie fleshe and substaunce, of the blessed Virgyn Marye, and in the same nature dyd also suffer his glorious passion, for y redemption, and saluation of mankind. For after the fall of Adam, and before the comynge of CHRISTE, (man beyng so blynded and drownded in synne, that the true knowledge of GOD was euery where in the world forgotten, and his lawes broken, not onely by the Gentyles in all other nations, but also by the Jewes, y chosen people of GOD, to whome GOD by his seruauunt Moyses, had geuen his lawes whereby they myght knowe howe to auoyde synne, and howe to please hym) almyghty GOD hauynge from tyme to tyme, sente vnto his people his aduertisementes, and admonitions by his Prophets, inspired with his holy spirite, both to admonyshe men of theyr synnes and also to teache them how they shuld truely vnderstande, and obserue the sayd lawes, giuen by his seruauunt Moyses, dyd fynally after those lawes, aduertysementes and admonitions litle regarded of the sayde people, sende, of his infinite goodnesse, and inestimable mercie and loue borne to mankynde, his onely begotten Sonne into this worlde (by whome in the beginning he had created y world and all creatures in it) to take vpon hym mans nature, and to redeme man, who by disobedience, had

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cast hym selfe into perdition. And for testimony hereof, there are amonge other propheties in Scripture expressed, the prophecy of Esaye the. vii. And the prophetic of Ezechiel the. xliiii. Chapter. And there are the testimonies of the Gospell (amongeste other) Math. i. and. ii. and Luke. i. and. ii. and so forth, by the whiche appeareth clearly, that this thyrd article of the Crede is fully true, and approued by Scripture.

AND yf any man here for curiositie wold demaund whye CHRISTE intendyng to be borne of a Vyrgin, woulde haue her yet despoused, and betrouthed, he maye herein satisfie hym self, readyng the commentaries of S. Hierome vpon the fyfte Chapter of S. Mathew, where he sayth this. *Quare non de simplici Virgine sed de desponsata concipitur? Primum, ut per generationem ioseph, origo Marie monstraretur. Secundo ne lapidaretur a Iudeis, ut adultera. Tercio ut in Aegyptum fugiens haberet solatium. Martyr Ignatius, etiam quartam addidit causam cur a desponsata conceptus sit: Vt partus (inquiens) eius ceslaretur Diabolo, dum eum putat non de Virgine, sed de uxore generatum.* That is to say: Wherefore is he (meaning Christ) conceived of a vyrgin betrouthed or despoused, and not of a vyrgyn unbetrouthed? The fyrst reason is, that by the generatiō or genealogye of Ioseph, the original of Mary might be shewed. Secondlye that he shoulde not be stoned by the Iewes as an aduouterous person. Thyrde, that fleinge in to Egypte, he myght haue helpe or comforte. And the martyr Ignatius hath added also a fourth cause, whye

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Whye Christ Was conceyued of a person despoused, to thintente sayeth he that Christes byrth myght be hyd from the deuyll, whyles he thynkieth Christ to be gotten not of a vyrgyn, but of a maryed Wyfe. Thus sayth Saynt Jerome, in the place before rehearsed. And S. Augu-
stine very handsomely and in fewe wordes, in a cer-
tayne sermon made vpon Whitsondaye, concerning
the exposition of the Crede, sayth as foloweth. *Natus est
ex uirgine, ut nos nasceremur ex ecclesie uirginis utero.* That is to
saye: Christ is borne of a virgin, & We mighte
be borne of the Wombe of the Churche being
a vyrgin.

The exposition or declaration of the .iiii. Ar-
ticle of the Crede, which is.

Suffered vnder Ponce Pilate, Was cruci-
fied, dead, buryed, and descended into hell.

IN THIS forth Article, .vi. thinges are to be conside-
red. fyrst that **CHRIST** our Sauour, Suffred
Second that he Suffred vnder Ponce Pilate
Thyrde, that he Was Crucifyed forthe, that he
Dyed fyfte, that he was Buryed Syxte that
he Descended into hell Concernynge the fyrste
we must vnderstand that **CHRIST** very GOD and ve-
ry man, after he was conceiued, and borne of his bles-
sed

C.ij.

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sed Another, dydde contynue here in this worlde vntyll he came vnto the .xxiii. yeare of his age, and that in all this tyme of his lyfe, he suffered and endured for our sakes & our welth, and also for our examples, much bodyly affliction, much labour, much trauaile much honger, thurst, and pouertie, much iniurye, & ignomynye, and many such other miseries, and infirmities, as all mortall men are subiecte vnto (synne & ignoraunce onely excepted) and so passed ouer all the whole course of his lyfe, euen from his natiuitie, vntil his death, in such perfect obedyence vnto the lawes of GOD and man, according to the wyll of his father, and in such perfect innocency of liuing, that no faulte, offence, or trangression, could iustlye and truly be layed agaynst hym. And yet the blynde, ignoraunt, and obstynate Jewes, full of enuye, and malyce (as the verye members of the Dewyll, by whome they were prouoked and induced therevnto) laboured contynually, by all meane, and crafte they coulde, to destroye hym, and at length, conspyrynge together, they toke hym, serchyng and procuryng false witnes to accuse hym, and after they had bette hym, and spytte in his face, and vsed all the bylanye they could against him, they bounde hym and brought hym to iudgement: of all which thinges ye shall fynde testymonye in scripture, redyng S. Mathewe, S. Marke, S. Luke, S. John, in this behalfe. And this muche for the fyrste poynte.

FOR THE second poynte ye shall vnderstande that our Sauour **CHRIST** hauing suffered dyuerse waies as before is declared, yet, concernyng that notable & spect-

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speciall sufferynge (vnderstand and mente here in this Article which was his passion) he suffered that, vnder one Pylate whose surname was Pontius, and at tyme, was chiefe iudge in Iherusalem, and president or gouernour of Iurpe, vnder Tiberius Chempereur, and gaue iudgement vpon CHRISTE, beyng moost falsely accused, as a subuerter of the lawes of GOD, and as a person that seduced hys people, and that moued sedition amongst them, and as a traytoure agaynst Chempereur of Rome, vpon which accusations our sayd Sauour and redemer IESVS CHRIST, was greuously scourged, by the commaundement of the sayd Pylate, and hadde a Crowne of Thorne put vpon his heade, by the souldyours of the Garryson, & was by them not onely moost spitefullly mocked and scorned, but also moost cruelly tormented, and afflicted, and after this he was at the laste, in publike and open Iudgement by sentence of the sayd Pylate, condemned to dye, as the. iiii. Euangelistes wholly, and S. Luke partly in the actes, do playnely testify and declare. ¶ And as concernynge (the. iii. poynt in this article) which is of the crucifieng of CHRIST (a thing which was pronounced in the condemnation and iudgement of Pylate) you shall vnderstand that this kynde of death, was euer amongst the Jewes, moost abhorred and detested, as accompted and taken for the most cursed and shamefull of other. And (the condemnation & iudgement thus giuen & past) the souldyers of the Garryson dyd take CHRIST & dyd naye hym through the handes and fete vnto the Crosse: And also dyd hange with hym vpon. ii. other Cresses, two theues, on a certayne Hyll called Caluerye, and



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this to be true is testified by the sayd Euangelistes. And that Christ dyd dye (which is the .iiii. poynte in this Article) it is euydent also by the sayd Euangelist, for S. Mathewe in the .xxvij. of his Gospell, speaking of this matter sayeth: *iesus autem iterum clamans Voce magna emisit spiritum.* That is to say: **Iesus cryenge a gayne With a greate voyce dyd geue vp the Ghoste.** The like doth Saynte Marke in the .xvi. chapiter of his Gospell: and S. Luke in the .xxiiij. and S. John in the .xix.

MOREOVER concerning the burying of our blessed Sauyoure **CHRIST**, (whiche is the fyfte poynte in this article) ye shall knowe that the Euangelist S. Mathewe in the .xxvij. of hys Gospell S. Marke in the .xvi. chapiter, S. Luke in the .xxiiij. and S. John, in the .xix. do tell this stoye in effecte after this manner: it is to witte, that after **CHRIST** was thus dead, one Iosephe of Aramathia beinge one of **CHRISTYS** Disciples, obteyned licence of Pylate to take downe the blessed Bodye of our Sauoure **IESV CHRIST**, from the Crosse, and that doone, he and an other of **CHRISTYS** Disciples called Nicodemus, wrapped and folded the same bodye in a cleane syndon, or fyne lynnyn cloth, and soo layed and buryed it in a newe graue, or Sepulchre, whiche the sayde Ioseph hadde made of stone, and wherein there was neuer any buried before, and by thys is proued this Article to be true.

AND fynallye concernynge the descense or goynge downe of **CHRIST** into hell (which is the last pointe of this article) ye shall knowe that thoughe to some men,

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men, vpon some theyr bayne and folyshe groundes,
ymaginations and deuples, it maye seme an absurdi-
tie, and a thinge vnsemely, that Christ, beyng vertue
it selfe, and of all perfection and potwer, shoulde de-
scende into hell, whiche is a place of wicked persons,
and of ponyshment for them, and a place finally, from
whence there is no regresse, nor yet redemption in,
as who sayth, yf Christ descended into Hell, he shulde
both there suffer ponyshment, and also not retourne
from thence, nor redeme there: yet if these men wolde
consider, how diuersely in scripture Hel is taken, and
withall woulde consider the wyll and onnipotencye
of CHRIST, who is GOD and man, and who can do
all thynges, in Heauen, Earth, and Hell, that please
hym to do (nothyng to hym beyng impossible) and
fynallye woulde consider withall, what the catho-
like Church euer from the begynnynge, hath in this
behalfe beleued and taughte, takynge her beleife of
Christe, and his doctryne, generally, and specially set
forth in scripture, this thyng shoulde not appeare to
them so straunge, or so incredible, as pecaue it doth.
And therefore let vs with the scripture, and the Ca-
tholique Church, fynely, and stedfastly beleue, that
our sauour Christe, after that he was crucified, and
deade vpon the crosse, dyd descende in soule, knytte
with the deitie, into Hell, (his bodye remayning, and
lyenge in the graue) and dyd lose the paynes or sor-
wes thereof, in whiche it was not possible that he
shoulde be holden, ne yet to see corruption at al: and he
dyd also conquere and oppresse, both the Denell, and
Hell, and also Death it selfe, wherevnto all mankind
was

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was condemned, by the fal of our forefather Adam, into synne. A profe wherof is taken out of Zacharie the. ix. Osee the. xiiij. Luke the. i. Math. the. xii. Luke, in the Actes y. ii. of Paule to the Ephesians the. iij. and in other diuerse places of scripture.

NOVVE the processe of the lyfe of our blessed sauiour IESV CHRIST, thus Declared, with his passion, death, buriall, and descence to Hell, it is specially to be noted, and to be beleued for a certaine truth, that our sauiour, in all the tyme of his mooste bytter, and greuous passion, and in suffringe his moost paineful and cruell death, not onely, dyd, most patiently withoute resistance, and like an innocent lambe, indure and stayne for oure redemption, all the paynes, and iniuries, and all the opprobries and ignominies, whiche were done to hym: but also that he did willingly, and gladlye suffer this crosse, and this kynde of death for our example, that we shoulde folowe the steppes of hym in pacience and humilitie, and that we shoulde beare our owne Crosse, as he dyd beare his, and that we shoulde also hate and abhorre all synne, knowing for suertye, that whosoever doth not in his harte, hate and abhorre synne, but rather accompteth the breach and violatiō of Goddes commaundement, but as a lyght matter, and of small weight, and importaunce, he esteemeth not the price, and value of the passion and death of Christe, accoꝝdinge to the dignitie and worthynes therof.

The

**The exposition or declaration of the fyfte
article of the Crede, Whiche is.**

**And the thyrde daye, he rose agayne from
death.**

In this atticle two thynges are specially to be con-
sidered, the fyfte, is touchyng the tyme, in whiche
oure Sanioure Christe dydde rylse, that is, the
thyrde daye. The seconde, is touchyng the rylsing
of CHRIST, with declaration, that that rylsing was,
from death.

CONCERNINGE the fyft, S. Mathe w, in the. xii.
chapiter of his Gospell (comparyng the beynge, or ly-
eng of Jonas in the whales belly, Jonas. ii. with the
being, or lyng of CHRIST in his sepulchre, or graue
sayeth thus: Sic ut enim fuit Ionas in uentre ceti tribus diebus, et tribus
noctibus, sic erit filius hominis in corde terre, tribus diebus & tribus
noctibus That is to say: As Jonas Was in the belly
of the Whale, three dayes and three nyghtes,
so shall the sonne of man be in the harte of the
grounde, three dayes, and three nyghtes.
Accordyng wherewith Saint Paule in his oration,
made to the princes and Israelites of the Synagoge
being at Antiochia Disidie, and amongst other thin-
ges speakyng of the inhabitauntes of Ierusalem and
the Prynces thereof, who put Christ to death, and of
CHRIST hymselfe, sayeth (as S. Luke in the. xiii. of
the Actes doth testifie) thus: *Et cum consummaissent omnia, que*
scripsit de

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de eo scripti erant, deponentes eum de ligno, posuerunt eum in monumento,
 deus autem suscitauit eum a mortuis tercia die: qui visus est per dies multos
 his qui simul ascenderant cum eo, de Galilea in Iherusalem, qui vsque nunc
 sunt testes eius ad plebem. That is to say: And when they
 hadde fulfyllled or perfected all thinges that
 were Wrytten of hym, they takynge hym
 doune from the tree, dyd put him in a Sepul-
 chre: and God dyd rayse hym vp agayne the
 thyrde daye from the deade, and he was sent
 many dayes to them which came vppe toge-
 ther with hym from Galilee to Ierusalem,
 who euen tyll now be Wytnesses of hym, to
 the people. Lyke wyse the sayd S. Paule wrytyng,
 to the Corinthians, and earnestly myndyng to proue
 the resurrection of the deade, doth in his first epistle
 wrytten vnto them, and in the .xv. Chapiter thereof,
 say as foloweth: Tradidi enim Vobis in primis quod et accepi, quos
 niam Christus mortuus est pro peccatis nostris, secundum Scripturas, et
 quia sepultus est: et quid resurrexit tercia die secundum Scripturas. &c.
 That is to say: I haue deliuered vnto you spe-
 cialllye that whiche I receaued: howe that
 Christ died for our synnes, according to scrip-
 tures: and that he was buried, & that he rose
 agayne the thyrde daye: accordynge to the
 Scriptures. &c. And S. Augustyne, concernyng this
 matter, hath in his. cxxij. sermon, this comfortable
 sayinge: si te erudim ad omni sepultura conturbet. gloriosa resurrectio
 confirmet, quicquid enim infirmitatis audiam in Christo, nostra hoc necessitas
 est, nostre redemptionis est causa: quicquid glorie, eius est proprie potestas

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quis: qui ideo mortuus est, ut nos reuiuisceret, ideo resurrexit, ut nos ad uitam resuscitaret eternam. That is to saye: **W**h the three dayes
 buriall, or lyinge in graue of oure Lorde, do
 trouble thee: let his gloriouse resurrection con-
 fyrm the. In dede whatsoeuer weakenes or
 infirmitie thou doest heare in Christe, that is
 for cause of our necessitie, & is for cause of oure
 redemption: whatsoeuer glory thou bearest
 of him, that is of his proper or owne power:
 Who therfore was deade that he myghte re-
 uyue vs: and therefore dyd rylse agayne, that
 he might resuscitate vs vnto life euerlasting.

LYKEVVYSE **S.** Augustyne agayne in his .ccxi.
 sermon, speakyng of this matter, sayth, after this ma-
 ner. *Triduane sepulture mora, euidenter ostendit quod dū corpus i sepulchro*
iacuit, anima illa de infernis triumphauit. That is to say: The ta-
 ryenge or abydynge of the three dayes in the
 graue, doth euidently declare or shew, that &
 whyle that the Body of Chryst dyd lye in
 the sepulchre, or graue, that soule of hys dyd
 Tryumphe ouer the helles. And that **CHRIST**
 dyd rylse agayne from deathe (whiche is the seconde
 parte of this Article) is most manifest, aswell by such
 testymonyes as are all ready here in the former part
 of this article alleged, as also by these speciall testy-
 monyes folowing. **F**irst, **Actuum. ij. S.** Peter (as
S. Luke there testifyeth) Doth say as foloweth. *Hunc*
iesum resuscitauit deus, cuius nos omnes testes sumus. That is to say:

f. ii.

This

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This Iesus hath God rayled vpppe agayne
whereof we all are wytnesses. Secondye, Ac-
tum. iij. S. Peter there hath these wordes. *Quē deus
suscitauit a mortuis, cuius testēs sumus.* That is to say: Christ
whome God hath rayled from the deade, of
the whych we be wytnesses.

THYRDLY Actum. iij. S. Peter there hath both
these wordes. *Quem deus suscitauit a mortuis* (beynge Eng-
lished as before) as also these wordes. *Et Virtute magna
reddebant Apostoli testimonium resurrectionis Iesu Christi Domini nostri,*
That is to say: The Apostles with great pow-
er dyd gyue wytnesse of the resurrection, of
Iesu Christ our Lorde

FOVRTHLY actum. v. S. Peter and the Apost-
les haue these wordes: *Deus patrum nostrorum suscitauit Iesum,
quem vos interemistis, suspendentes in ligno.* That is to saye:
The God of our fathers hath rayled vp Je-
sus, whome ye (the Jewes) dyd kyll, hang-
yng him vpon the tree.

FYFTELY Actum. xviij. S. Paule preachinge in
the Synagoge of the Jewes at Thessalonica, hathe
these wordes. *Quia oportuit Christum pati, et resurgere a mortuis.*
That is to say: That Christe muste nedes haue
dyed, and to rylse agayne from the deade.

SIXTLY, S. Paule in his first Epistle to the Co-
rinthians, in the. xv. Chapter thereof hath amongest
other, these wordes. *Si Autem Christus non resurrexit, inanis est
predicatio nostra, inanis est et fides vestra. &c.* That is to saye:
If Christ haue not rylsen agayne, then is our
preachinge

preachyng dayne, and yowre saythe is also in
dayne. &c. And hereof also he speaketh: Ad Roma-
nes .iiij. et .ij. ad Timotheum .ij. and in manye other
places. But what nede is it to heape any mo testimo-
nyes hereof, seyng all the Euangelistes doo clerelye
testify the matter. Mathewe the .xxviii. Marke the
xvi. Luke the .xxiii. and John the .xx. By this then
it appeareth how that our Sauour Iesus Chryste
after he had conquered and woyled the Deuyll and
hell, he retourned agayne from thense, like a mooste
myghtye Kyng and Conqueroure, in tryumphe and
glozy, and so reassumed and toke agayne hys blessed
naturall Body, the thyrday after hys sayd Deathe.
And so doing rose out of the Sepulcher, in his natu-
rall and perfect manhode, That is to say, in his soule
and in the selfe same body, which was borne of the
virgin Mary, and dyd hange vpon the crosse. Af-
ter which resurrection he was conuersaunte in the
woulde, by the space of fortye dayes, and dyd eate, &
drinke with his Apostles and his disciples, and prea-
ched vnto them, and aucthorised them to goo forthe
into the world, to manifest and declare, that he was
the very Chryst the very Messias, and the very God
and man, which was promysed in scrypture to come
to saue and to redeeme all those, that beleuyng in him;
ordered them selues in obeyinge and folowinge hys
preceptes and commaundementes accordynglye.

IN this Article of Resurrection, it is to be noted, &
there is nothing that can in al aduersitie and trouble
be moze ioyfull and comfortable vnto vs, than the
belefe of this article, That CHRIST rose agayne from
corpozall

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corporall death to lyfe, and that we shall also do the same. The sayth and belefe of this (yf we contynue in lyuynge well) is our victoꝛye and tryumphe ouer the Deuyll, hell, and death, and a speciall remedy, to put away the horroure and feare of them. Forasmuch as hereby we be assured that as death coulde not hold **CHRIST**, euen so it cannot hold vs, whiche are by a christen sayth, the very members, a body of **CHRIST**, but that we shall rylse from death, and lyue agayne in gloꝛye with him euerlastinglye, yf we order and conforme our will in this worlde to his p̄ceptes. And the onely hope hereof, shoulde make vs not to fear the aduersities in this worlde, bycause we (liuing as afore) be assured to haue a better and more gloriouse lyfe after this, as **S. Paule** writeth to the **Corinthians** the .xv. sayenge: If we christien men had no hope of other lyfe, than thys that is present, than were we the moſte miserable, of all men. But now **Christ** is rylsen agayne frome deathe. wherby is declared that there is a lyfe after this lyfe, whiche all Christen men hope to come vnto. According whervnto sainte **Augustyne** sayth. All the hope of our sayth stadyth in this poynt, that we shall rylse agayne. This made the saythfull and good men (of whome **S. Paule** the. xi. to the hebrues speaketh) to refuse to be p̄serued from bodily death, by cause they looked assuredly for a better resurrection. Which Resurrection as it was by many and sondrye apparitions, and other infallible argumentes, declared and p̄oued vnto the apostles, so they

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they beinge besides other names pertainyng to their office specially called the witnesses of CHRISTES resurrection, did in all places, and at all tymes, open and inculcate the same as a speciall, and a cheif article of CHRISTES Doctryne wherin should depende, and reeste the greate comfort and solace of all trewe and faythfull beleuers in CHRISTE.

FINALLY, by this article is not onely confirmed vnto vs, howe the naturall bodye of man, shall after the corporall deathe and departinge oute of this presente lyfe ryle agayne, as is before exprest, but also by this resurrectio of our sauoure CHRISTE, we be admonished, that as Christ after his death, rose agayne, so we dyeng from synne, should ryle agayne, and walke in a new lyfe of spyrte and grace.

¶ The exposition or declaration concernyng the sixte article of the Crede, which is

He ascended into heauen, and sitteth on the ryght hand of God the father almyghty.

In this .vi. article, .ii. thinges are to be considered. First is that Christ ascended into heauen. the second that he sitteth on the ryght hand of god the father almyghty. Concernyng the first ye shal note, that as we by dayly experience do see, when an embassadoure is sent from some greate pynce, to achieve any greate affayre, or busynes, as for example, to conclude and make a peace, or any other such lyke thing.

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thinge, this embassadoure hauing synyshe his busi-
nes, according to his commission, comenly with glad-
nes, and ioye dothe retourne agayne to hym from
whome he was sent, like wyle passingers by water,
or by land, yea and souldiers to, being sent fourth in
warrefare, so sone as there busynes is spedde, they
do retourne commonly into there countrey, or vnto
those that dyd send them fourth. So lyke wyle oure
blessed Saniour IESVS CHRIST, beyng sent ambas-
sadoure from GOD his father, into this worlde, vpon
an hygh and notable worthy message, that is to saye:
to take fleshe of the gloriouse vyrgin S. Marye, and
by his passion and death, to ouercome the Prynce of
this worlde, and Hell, and to remoue and take away
all other impedimentes, and lettes, and synally to re-
deme also mankynde, who by disobedience and sinne
had lost the ioyous possession of Paradise, dyd dili-
gently and faythfullye trauayle, to accomplyshe his
embassade and message, and when he had done it, he
with great tryumphe and ioye dydde ascend and re-
tourne agayne to GOD his father, hauyng ouercome
the old enemy, by humilitie, pacience, and obedience:
Of whom, and his sayde embassade, the great kynge
and Prophete Dauid in his. xliii. Psalm, thus doth
saye: *Exultauit ad Gigas, ad currendam uiam.* That is to saye: He
(meanynge Christe) hath reioysed or ben gladd
as a gy aunt to rume his course, or waye.
And immediately in the same Psalm the sayde Pro-
phet doth farther saye: *A summo caelo egressio eius, et occursum
eius, usque ad summum eius.* That is to saye: The goynge
fourth

furth of hym is from the hyghest heuen, and
the recourse of hym is to the hyghest of it, Ac-
cordinge wherevnto, very laudablye and iustlye it is
uttered in the diuine seruyce of the Church: *Egressus*
eius a patre, regressus eius ad patrem, excursus usq; ad inferos, recursus
ad sedem Dei. That is to saye: The goyng furth
of hym is from the father, the retourne of hym
is to the father: the excourse of hym is euen to
the helles, and the recourse of hym is vnto the
seate of God:

BEYNGE then conueniente (as is aforesayde) that
Chyyst shoulde ascend into heauen (as also by this ar-
ticle it appeareth he dyd) wel it shalbe to declare how
and in what sorte that ascension was. For knowlege
whereof you shal vnderstand, that our sauour Chyyst
after his resurrection, and before he dyd ascende into
heauen, dyd eate with his Disciples, aswell to shewe
therein a very sygne and token of hartye loue (which
frendes departyng from frendes, are accustomed to
do) as also for to declare vnto them, the veritie of his
fleshe after his resurrection (which was a thyng then
very necessary to be done, aswell for that he woulde
not afterwarde gyue vnto them any further sygne or
token of his resurrection, as also for that some of the
Disciples, notwithstandinge that they had sene and
felte hym, would not yet beleue that he was so risen.)
And therefore s. Gregor in an Homelye made here-
vpon sayth: *Christus comedit et ascendit, ut per effectum commensio-*
nis, veritas pateficeret carnis. That is to saye: Chyyst dydde

G.

eate

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eate and ascende, that by the effecte of eating,
the veritie of his flewe myght be manifested.
And moreouer after the sayd resurrection, and before
this sayde ascencion, our sauoure Christ dyd rebuke
and blame his disciples of theyr incredulitie and slow
nes, or hardenes of beleuyng the sayde resurrection,
whiche thyng he dydde, as saynte Gregorpe sayeth:
Vt uerba que recordens diceret, in corde audientium ac tunc impressa remanerent That is to saye: **To the intent that the Wor**
des whiche he departinge wold saye mighte
remayne in the harte of e hearers moze depely
imprynted. Besides this our sauour Christ hauing
opened theyr wytte or sense to vnderstande the scrip
tures, and hauinge inioyned vnto them the offyce of
preaching the Gospell throughtoute the hole world
to all creatures, he went fourth with them into Be
thanye vnto mount Olyuete, and lyfting vp his han
des he dyd blesse them. whiche blessinge was well fi
gured by the Patriarche Jacob, who when he should
dye, and leaue this worlde, dyd blesse his chyl dre, as
appeareth Genesis. xlix. And like wyse was it figured
by Moyses who before his death dyd blesse the chyl
dre of Israell, as appeareth. Deutero, xxxiii. And this
beyng doone, **CHRISTE** in the Disciples sighte was
lyfted vp and (a cloud takynge or recepyng him fro
their eyes) he was caried vp into heauen ascendinge
as the Psalmist in his. lxxvii. Psalm, doth saye: *Super coe*
lum caeli ad orientem. That is to saye: **Above heauens,**
vnto the East. And the sayde Disciples adorynge
hym

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hym, dyd retourne vnto Ierusalem. These thynges before sayd are specially testified by S. Marke in the xvi. Chapter. Luke in the. xxiij. John in the. xi. and by S. Luke also in the fyrste Chapter of the Actes, and by sondry other partes of the scripture.

By the way it maye be noted that this eleuation of CHRIST into Heauen dyd muche differ from his eleuation vnto the Crosse, for there (as Esay in the. lxiij. Chapiter doth saye) Chryst alone dyd treade the Presse. where here (as Dauid in his. lxxv. Psalme, and S. Paule in the. iij. Chapiter to the Ephesians, doo say) Chryste ascendinge into Heauē, did leade captiuitie captiue With him, and gaue gyftes to men. Furthermore the eleuation vpon h Crosse was with mooste bytter sorowe and payne, where the ascension into Heauen was with most vn speakable ioye and wonderfull gladnes. And it is not to be forgotten here, that amongst other causes why CHRIST would no lenger tarye here vpon erth, but ascende into Heauen, there are fyne specialle noted. The fyrst, that Christes bodye beyng glorified, Heauen and not the Earth, was a place conueniente and mete it to be conuersaunt in. The second that by the sayd ascension he myght glorify the humayne nature which before that tyme was neuer admytted vnto heauen. The thyrde that ascending into Heauen he myght be an aduocate and an intercessoure continuallye for vs. Hebre. ix. i. Iohannis. ii. The. iij. that so ascendinge he myghte shewe vs the way and prepare vs a place. Michae. ii. & Iohannis. iij. The fyfte

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fyfte and last that he myght send the Holy Ghost vnto vs, which he sayd he would not, excepte he departed. *Joannis. 16.* And thus much for the first parte of thys Article.

FOR THE second parte of this article, whyche is **Christ Sytteth on the ryght hand of God the father Almighty.** ye shall vnderstand, that to sit on the ryght hande of **GOD** the father, is not after a carnall and worldely fashyon to be vnderstanded, as who saith, that **GOD** the father, had (like men) a right hand, and a lefte hand, but by the sitting of Christ, on the ryght hand of **GOD** the father, is vnderstand and ment, that **CHRIST** hath, and euer shall haue, communicated vnto hym, of **GOD** the father, glory, honour, power, felicitie, and euerlastynge monarchy, gouernaunce, rule, and domynion, ouer all principates, potestates, powers, dominions, and ouer all creatures, that can be named, eyther in thys worlde, or in the worlde to come, ordeyned to be kyng of all kynges, and Lorde of all Lordes: and all thinges both in Heauen, and also in Earth to be cast vnder his fete, and made subiecte to hym, and he appoynted to be the chefe and principall heade of the vniuersall, and hole Catholike Churche, which is his mysticall Body, hauyng vnder hym in his Churche here in Earth, suche ministers, and after suche ordye and fashyon, as liked him to appoynte and ordeyne in the same. And albeit that **CHRIST** is ascended into Heauen, and sytteth on the ryght hand of **GOD** the father almighty, yet we maye not (as the heretickes doo) gether therby contrarie to the catholike belefe, that the bodye of
Christe

CHRIST, in substance is not really and truly in the Sacrament of the Altare, but contrary wise, seeing CHRIST is both GOD and man, and so omnipotent, or almyghty, and hath by his godhed beinge vnyted vnto his manhode, taken by his Body and his humanitie into heauen (which to do is aboue the compasse and reach of onely nature, to accomplyshe and bring to passe) we ought with the catholike Church, firmlye, andstedfastlye beleue, that, forasmuche as our Saviour CHRIST both promysed to giue his bodye in a Sacrament, and also (perfourming his promise) did it so in dede, as the Euangelistes and S. Paule also doth testifye, and declare: the bodye therefore of Christ doth both sit on the ryght hand of GOD the father almyghtye in heauen in the visibible forme of a man, according to this article, and is also verely, really, and truly in substance in the Sacramente of the Altare: vnder the formes of breade and wyne. And where in the .vii. chapiter of the actes it is wyrtten of S. Stephan that he dyd see, *Iesum stantē a dextris virtutis dei*. That is to say: Iesu standing on the right hand of the powver or vertue of GOD. wherby some haue gathered a contrarietie in Scripture, We shall vnderstand that these wordes Christ to sytte or, Chryst to stand at the ryght hand of GOD the father, are not to be vnderstanded, after the carnall and worldly maner and gesture of man, but spirituallly, to signify his equalitie with GOD the father, and the participating of all glory with the same, whiche equalitie and participation in scripture and the catholike doctours, is aswell vnderstande by sittinge,
as

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as by standing. Thus haue you herde the hole exposition of this vi. Article; conteynnyng in effecte, howe our Sauour IESVS CHRIST, after that he had perfectly accomplyshed and perfourmed the hole mystery of the redemption of mankynde, by his incarnation, hys byrth, his passion his death, his buriall, his disceding into hell, and rysyng agayne from death to life, and after he hadde bene here in Earth conuersaunte with his Apostles, and Disciples, by the space of forty Dayes after his resurrection, being amongst his Apostles, and he in theyr sight, ascended into heauen, in the verye same his naturall bodye, whiche was borne of the blessed byrgyn hys mother, and was crucified vpon the Crosse, and so dyd withdrawe hys accustomed visible conuersation, from the presence of his Apostles, and from the bodyly sight of al other creatures. By remembraunce whereof, bothe they & we should here in earth eleuate and lifte vp our hartes, myndes, desyres, & al affections, from earthly thynges, and from all carnall and worldye cares, towarde heauen and heauenlye thynges, and soo shoulde by hys grace prepare our hartes, and make our selues mete and apte to receaue his spirituall gistes, which he sendeth into the worlde. Wherefore the thynge thus beinge, let vs in dede lifte vppe oure hartes and myndes vnto CHRIST thus sittinge at the ryght hand of GOD the father, and there praying continually for vs. And let vs so in mynde now from henceforth dwel in contemplation of heuenly thynges (Duryng al the space of this mortall lyfe) that we may hereafter for euer dwell with the holy trinitie in glorye

ry euerlastyng. Amen.

The exposition or declaration of the. vii. article of the crede, Whiche is.

From thence he shall come to iudge the quicke and the deade.

IN THIS Article two thinges specially may be considered, the first is that CHRIST being ascended into Heauen. Shall come from thence. And the second is that commyng from thence. He shall iudge both the Quicke and the Deade. For the proofe of which first parte, we haue besides other testimonies of Scrypture, the speciall testimony of Saynte Luke in the first chapiter of the Actes, wher he (speaking of the Disciples who dyd behold our Saviour CHRIST when he dyd ascend) sayeth thus. *Cumque intuerentur in celum euntem illum, ecce duo uiri astiterunt iuxta illos, in uestibus albis, qui et dixerunt, uiri Galilei, quid statis aspicientes in celum? Hic IESVS qui assumptus est a uobis in celum, sic ueniet quemadmodum uidistis eum euntem in celum.* That is to say: When they dyd beholde, or loke vpon hym, departing, or going into Heauen: Lo two men dyd stand by the in Whyte garments Who also dyd say: You men of Galyle, What do you stande lokyng vpon into Heauen. This Iesus Who is assumed, or taken vp from you into Heauen, shall
soo.

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so come as ye haue sene him goyng or departing into heauen.

AND so ye see, that into Heauen he is ascended, and from heauen he shall descende, or come. And here shall ye learne that there are two speciall comminges of CHRISTE into the worlde, mentioned and spoken of in scripture, and they be verye diuers in the selues: the fyrst commynge of Christe into this worlde, was to be bozne of the virgin Mary, and by his death and passion to redeme the world, of whiche is spoken fully and largely, in the exposition, or declaration of the thyrde Article of this Crede. The seconde commynge of CHRISTE into this worlde, shalbe to iudge, bothe the quicke and the deade, as is conteyned in this. vii. article. And concernynge the seconde parte, which is, his commynge to iudge the quicke and the deade, ye shall vnderstande that our sauour and redeemer Jesus Christ, beyng ascended (as is declared afore) into heauen, shall come from thence, that is to say: from heauen into this worlde, and he shall come in his glorie and maiestie, and shall then, in the verye visibill fourme of his naturall bodye, appeare vnto the bodelye eyes of all the people of the worlde, in his perfecte manhode, and in the selfe same bodye, wherein he ascended, to the inestimable comfort and reioyce of the good, and the extreme terroure, and confusion of the wycked. Where beyng accompanied with his holye Angells his ministers, waytynge vpon hym, he shall sit openly in the cloudes of the ayre, and shal iudge all quicke and deade, according to truth and iustice, and accordynge to his holy worde expresse in scripture,

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that is to saye: accordinge to euery mans owne workes and dedes, done by hym in his lyfe tyme, whiche workes and dedes shalbe then examined, discuffed, & tryed, not after mens owne fantasie and inuention, without auctoritie and grounde of Scripture: but accordynge to the commaundement of GOD, and the teachynge of CHRISTE, and his Apostles: for at that daye of iudgement, all the people of the world, quicke and deade, that is to saye, as well all those whiche shal be founde on lyue in the worlde at that daye, as also all those, whiche euer syth the creation of Adam, liued here in this worlde, and dyed before that daye, shall come and appeare afore the presence of Christ, in their very bodies and soules.

AND when they shall be so gathered and assembled together, oure sauoure IESVS CHRISTE, shall pronounce the finall sentence and iudgement of euery lastynge saluation vpon all those persons, whiche in theyr life tyme obeyed and confyrmed them selues vnto the wyll of GOD, and exercised the workes of ryght beleyf and charitie, and so perseueryng in well doing, sought in theyr hartes and dedes, honour, glorie, and lyfe immortall. And contrary wyse, vpon all those, whiche in theyr lyfe tyme were contentions, and dyd repugne agaynst the wyll of GOD, and folowed inuice, and iniquitie, rather than truth and vertue, our sauour Christ shall than and there pronounce the sentence of euerylastynge pmyshment and dampnation. In whiche sentence there shalbe made a perfecte separation or diuision, betwene these two sortes of people that is to saye, betwene the shepe and the goates, the

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comye and the chaffe, the good and the badde, the blessed and the cursed, the members of his bodye, and the members of the deuyll, and so the good and the blessed, beyng vpon his right hande, he shall clearly, and perfytyly delyuere them for euer, from the power & maytye of the wycked, and from all paynes and euyl: and so take them all by with hym into heauen, there to be crowned and rewarded in bodye, and soule, with honoure, and gloyre, and euerlastinge ioye, and peace, which was prepared for them from the beginninge of the worlde. And all the other, whiche shalbe iudged to euerlastinge payne, and death (beyng vpon his lyfte hande) he shall sende them downe into Hell, there to be punysshed in bodye and soule eternallye, with fyre that neuer shall haue ende, which was prepared from the beginninge of the worlde, vnto the Deuyll and his Angels.

AND here it is especially to be remembred, howe this article was for great considerations added immediately, and coniointed vnto the former articles, and chiefly to the intent that no man should in his life tyme, presume vpon the sayd benefites of CHRIST, or take occasion of carnal libertye or securitie, and so liue without feare to transgresse, or withoute regarde to obserue the commaundementes of GOD: but rather that euery good christen man, shoulde in euerye parte of his lyfe, haue a continuall remembraunce, and respects, vnto the laste daye of iudgemente, and so be in continuall feare to commytte any thinge, contrary to the wyll of GOD, for the whiche he myghte deserue to haue the sentence of euerlastinge dampnation pronounced.

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nounced vpon hym. For this is certaynelye true, that at that daye, euery man shalbe called to an accompte of his lyfe, and shall be than finally iudged, according to his workes, good or badde, Done in his lyfe tyme. that is (as S. Paule sayeth) to them that perseuer in well doynge, and labour to attayne glorie, honoure, and immortalitie, shall be gyuen lyfe euerlasting: and to them that be contentious, and obey not the truth, but folowe and do iniustice, shall come indignation, ire, affliction, trouble, and paynes euerlastyng.

In this article it is further to be noted, that lyke as there is nothyng more certayne vnto vs, than that we be all mortall, and shall once dye, and yet no man lyuinge knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that this daye of iudgement shall once come, and yet the houre, and tyme whan it shalbe, is hidden, and kept secrete from the knowledge of all men and angels, and is reserved to the knowledge of GOD onely. whiche thyng procedeth onely of his goodnes towardes vs, and is done, to the intente we shoulde alwayes here in oure lyfe tyme, flee from sinne, and imploye all our hole study and indenuour to walke in the wayes of God, that is to saye, in such fayth, hope, and charitie, as GOD requirerh of vs, and so prepare our selues, and order our lyuyng to wardes GOD, that we may be in a readines at all tymes, whansoever it shall please GOD to call & sommon vs, to appeare before hym in the sayde general iudgement, there by his mercye and goodnes, to receaue the crowne whiche he promised vnto all men that do feare hym, and loue hym, and walke in his wayes

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wayes. This article, & y^e declaration therof hath manye and moost manifest testimonies, both in the olde Testament, and in the newe, of whiche amonge manye other, these places folowyng may for this present suffice. Psal. 92. Eccle. 11. Esa. 13. 51. Zach. 14. Mala. 4. Soph. 1. Iobcl. 3. Math. 11. 10. 24. 25. Mar. 9. 13. Luc. 9. 17. 21. Act. 1. 1 Corinth. 1. 2 Corinth. 1. 2. Tessa. 1. 2. 1. Thess. 4. Phil. 4. 2. Pet. 3. Heb. 10. Apo. 3. 7. 22.

The exposition or declaration of the eyght article of the crede, which is.

I Beleue in the Holy ghost.

FOR the better vnderstandynge of this article, ye shal note, that as there is in the Trinitie, one person, which is, and so also called, GOD the father, and as in the same Trinitie there is an other personne, which is, and so also called GOD the sonne: soo in the same Trinitie, there is a third person, whiche is and so also called, GOD the holye Ghost. And knowe you also that it is not inoughe to beleue onelye that there is a holy Ghost: but we must also beleue in him likewise as we do concernyng GOD the father, and GOD the sonne, for it is not ynough for vs onely to beleue, y^e there is a GOD the father, and that there is a GOD the sonne. But we must beleue in them al, as is more specially and largely declared before in the exposition of the first Article. And this holye Ghost beinge the thirde personne in Trinitie, is in dede, very GOD and Lorde, authoure, and former of all thinges created, & dothe procede bothe from GOD the father, and from
God

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GOD the son, one with them in nature and substance, and of the same everlastyng essence or being which the father and the sonne be of, and is equall also unto the both, in almyghtynesse of power, and in the worke of creation, and in all other thinges pertyninge vnto the deytie or Godhed, wherefore he is also to be honored and glorified, equally with them both.

THIS holy Ghost, which is the spiryte of GOD, is of his nature all holye, yea holynes it selfe. That is to say, he is the onely Ghost or spiryte, which with the father, and the sonne, is, was, and ever shalbe the authour, causer, and worker, of all holynesse, purytye, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, which is wrought, and commeth into the harte of any man, in so maner that no man canne thinke well, or do any thing that good is, but by the motion, ayde, and assistance of this holye spirite, neyther is it possible, that the Deuyll, or anye of those euell spirytes, which do possesse and reigne in such persons as be subiecte vnto synne, can be expelled or put out of them, but by the power of this holye spiryte, neyther is it possible that the harte of anye manne, being once corrupted & made as prophane by synne can be purged, purified, sanctified, or iustified, without the worke and operation of this holye spiryte, neyther is it possible for any man to be reconciled vnto the fauour of GOD, or to be made and adopted into the number of his chyldren, or to obtayne that incomparable treasure, whiche our saviour IESVS CHRIST hath purchased and layde vp for mankynd, oneles this holy spiryte shall first illumyne and ligh-

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ten his herte, with the ryght knowledg and saythe of CHRIST and stirre hym by grace, to haue deuotion, & penance for his synnes, & shal also instruct him, gouerne him, aide him, directe hym, and indue him, with such spirituall giftes and graces, as shalbe requisite and necessary to that ende and purpose.

MOREOVER this holy spirit of GOD, is of hys owne nature full of al goodnes and benignitie: yea goodnesse it selfe, from whome proceedeth all and singuler graces & giftes of feare, wysedome, vnderstandinge, counsell, strength, sayth, charitie, hope and all other which be geuen, conferred, and distributed, vnto vs mortall men here in the Earth, at his owne wyll and dispensation, and that no man can purchase or obteyne, ne yet receaue, retayne, or vse anye of them, withoute the operatione of this holye Spryte, which giftes neuerthelesse he geueth not, nor dispenseth the same equally and to euery man alike: but he deuidenth them particularlie and specialllye to euery member of the Church, as is most necessary for the hole body, and in such plentye and measure, as vnto his Godly wil and knowledg is thought to be most beneficiall and expediente for the same. All whiche thinges he doth of his mere mercy and goodnes, freely and aboue our deseruing.

Furthermore this holy spirit is of his owne nature full of charitie & holy loue, yea charitie it selfe, fro whom proceedeth al charitie, & so by his godly operatio is the bond & knot, wherewith our Sauour Iesus Christ and his most dere espouse the Church, which is also his mysticall body, be vnyted, kytte and conioyned together

together, in such perfect & euertlastyng loue and charitie that the same cannot be dissolued or separated: And ouer this, is also the very bond and knot, where by all and euerye one of the verpe members of CHRISTES Church and Body, be vnitied, coupled, & conioyned, the one of them with the other in mutual loue and charitie.

ALSO this holpe spyrte of GOD is the spirite of truth, and the authour of all holp scripture, conteyned in the hole canon of the byble, and dyd not onely inspyre, and instruct al the holy patriarches and prophetes, with all the other members of the Catholyke Church, that euer were from the begynnyng of the worlde, in all the Godlye truthes and verities, that euer they dyd knowe, speake, or wyte: but also descended and appeared in the similitude and lykenesse of fyve tongues, and dyd lyght vpon the Apostles & Dyscyples of CHRIST, and inspyred them wyth the knowledge of all truth, and replenyshed them wyth heauenly gyftes and graces: and shalbe continually present in the Catholyke Church, and shall teach and reuele vnto the same Church, the secretes and mysteries of all truth, whych are necessary to be knowen, and shall also continualy from tyme to tyme, rule, directe, gouerne, and sanctifye the same Church, & gyue remyssyon of synnes, and all spirituall comforte aswell inwardly by secrete operations, as also outwardly by the open mynistration and effycacye of the worde of GOD, and of the holy Sacramentes, in the sayd Church: and shall endue it wyth all such spyrutual graces and gyftes, as shalbe necessary for the

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the same.

We shall also note, that albeit holy Scripture doth worthely attribute, vnto the holy Ghost, our sanctification, our iustification and al other benefites, which Christ by his passion hath merited and deserued for vs; yet neuerthelesse the same be also the workes of the hole Trynitie, and be not to be seperated in any wyse, although Scripture commonly doth attribute them vnto the holpe Ghost: for in like maner dothe Scripture attribute power vnto the father; and wysdome vnto the sonne, whiche neuerthelesse be common vnto all three.

FINALLY, ye shall note the maner of the speech here in this article, where it is not sayde. I beleue the Ghost or spirite: but it is sayd, I beleue in the holy Ghost, and so Holy is adioyned vnto the Ghost, which is done not onely to declare that here is not ment of euerye thinge that is or maye be called a spirite or a Ghost: but here is onely ment of that spirite, whyche by excellencye, and by peculyer name in Scripture both is and so also called, the holpe spyrte or Ghost, which is the thyrd person in Trinitie, and therefore though many tymes in Scripture, an incorporall thinge is called a spyrte, and also both Angels and myndes of men byuerse tymes haue that appellation or name, yet here aswell for the sayde peculyer name, as by a certen excellency, the sayd thyrd person in trinitie, is called the holpe spyrte, or holpe Ghost, for he it is that doth make holpe or sanctifye all creatures, that are called holpe.

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SO The exposition or declaration of the ninth
Article of the Crede, which is.

The holye Catholike Church.

In these fewe wordes, of this nyynth Article four
thinges are to be considered, fyrste what here is
ment by this worde (**Church**) Secondly whye or
for what cause the same Church is called **Holye**.
Thirddly why it is called, **Catholike**. And fourthly
what it is **To beleue the holy catholike Church**.
Concernyng the fyrst ye must vnderstande that
thoughe in our Englyshe tongue we by this worde
Church, sometymes do meane the place wherein
the worde of **GOD** is commonly preached and the sa-
cramentes ministred, and vled, yet in this present ar-
ticle it dothe signifye the hole multitude of people,
which being called of **GOD** do come, to one sayth, one
doctryne, the selfe same Sacramentes accordyng to
the Apostolike, and catholike tradition, in an indiu-
isible bonde or knotte of concorde, and vnytie, whe-
ther the sayde multytude be of the clergye, or of the
laytie. Concernyng the seconde ye shall consider that
albeit in the said church or multitude of people, there
be many euyl men, many synners, many that tourne
by true penauce to grace, and sometymes yet doo
fal agayne: some after theyr tourne by true penauce,
styll perseuer and contynue in goodnes, manye also
that fall and neuer rise agayne, so that spottes, blots,

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and imperfections, doo appeare euidentlye in this Church, and many tymes in the more parte therof: yet neuerthelesse because the calling is of it selfe holy, the caller also most holy, and the ende of calling, holynes it selfe, with this also that the people so called do professe holynes, and make a bodye, whereof the cheife heade our Sauour CHRIST is mooste holpe, or rather holynes it selfe, by the merytes of whose passion the sayde people are releued, and nourished with the seuen holy sacramentes, and be in theyr calling endued with most speciall holy gyftes, and graces of allmyghtie GOD, beyng authour thereof, and fynally by hys holy spyryte are directed, and gouerned in the same, so longe as they (by folowing theyr concupyscence, the Deuyl, or the worlde) do not fall from that state, for these causes, I say the Church is called **HOLYE**. takyng this name **HOLYE**. of that, that CHRIST the high heade thereof is **HOLYE**. God the caller **HOLYE**. The profession and callinge **HOLYE**, & the ende **HOLYNES**, which of very detwpe, oughte to be in all them that be called, and is in dede, in suche members as do contynue and perseuer in that holpe callinge. Touchyng the thyrde ye must vnderstande that this worde **Catholike**, being oryginallye taken oute of the Greke tongue, and nowe vsed in our Englyshe tongue, is asmuch to saye as vniuersall, or whole. And forasmuch as God of his goodnes dothe call all people (as is afore) without all acception of persones, or acception of Countrey, therefore this Church is called, **Catholike**, in asmuch as all people,

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of all maner of estates, of all places and countreyes throughout the hole worlde, may (professing the fore-
sayd one sayth, one doctryne, and the selfe same sacra-
mentes, accordyng to the sayd Apostolike and catho-
lyke tradition) be of this Catholike Churche, and con-
tynue in the same excepte they wyllyng, by heresye &
seyne do goo out of it, or for other theyr offences be
cut of and cast oute thereof. And here by the waye is
to be noted, that although in the worlde there be ma-
nye particuler Churches, and seuerall multytudes of
people, hauing the sayd sayth, the sayd doctryne, and
the selfe same Sacramentes accordyng to the sayde
tradition, and therfore are commonlye called euerye
one of them, catholike, yet they all together make
but one catholike vniuersall Churche, of whiche one
catholike vniuersall Church, all the reste be called ca-
tholike, as beyng partakers and members, of the
sayd one catholike vniuersall Church, and fully agre-
ing in all necessarye poyntes with the same. And now
as concernynge the fourthe whiche is. What it is
To beleue the Catholyke Churche. We shall
vnderstand that to beleue the Catholike Churche, is
not onelye to beleue that here in earth is and shalbe
continually to the end of the worlde, such a holy catho-
lyke Church (as before is declared commonlye called
the Churche Apostolike) but also to gyue credyte &
beleife vnto the whole Doctryne, sayth, and religion
of the sayd Churche.

And for the farther vnderstandyng of this whole
article, here maye moost frutefully and verye well to
the purpose, be brought in one moste notable place of
Saynte

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S. Augustyne, wytten vpon this same article of the Crede, in his. clxxi. sermon de tempore, where he sayeth in thys maner.

Sciendum est, quod Ecclesiam credere, non tamen in Ecclesiam credere, debemus: quia Ecclesia non Deus, sed domus dei est. Catholicam dicit toto orbe diffusam, quia diuersorū hereticorum ecclesiæ ideo catholice non dicuntur, quia per loca atq; per suas quasq; prouincias continentur. Hæc uero à solis ortu usq; ad occasum unius fidei splendore diffunditur. Nulla sunt maiores diuitiæ, nulli thesauri, nulli honores, nulla huius mundi maior substantia quàm est catholica fides, quæ peccatores homines saluat, cæcos illuminat, infirmos curat, catechumenos baptizat, fideles iustificat, pœnitentes reparat, iustos augmentat, martyres coronat, clericos ordinat, sacerdotes consecrat, regnis celestibus preparat, & in æterna hereditate cum Angelis sanctis communicat. Quisquis ille est, & qualiscunq; ille est, Christi anus non est, qui in Christi Ecclesia non est. Sola quippe est per quam sacrificium dominus libenter accipiat, sola quæ pro errantibus fiducia liter intercedat. Vnde etiam de agni hostia dominus præcepit dicens, In una Domo comedetis, nec efferetis de carnibus eius foras. In una namq; domo agnus comeditur, quia in una catholica ecclesia uera hostia redemptoris immolatur. De cuius carnibus diuina iussio efferri foras prohibet, quia dari sanctis canibus uetat. Sola est in qua opus bonum fructuose peragitur, unde merces de denarij non nisi qui intra uinæ laborauerūt acceperūt. Sola est quæ intra se positos ualida charitatis cõpage custodit. Vnde & aqua diluuij arcæ quidē ad sublimiora sustulit, omnes autem quos extra arcam inuenit, extinxit. Sola est in qua mysteria superna ueraciter contempletur. Vnde ad Moysen Dominus dicit, Est locus apud me, & stabis supra petram. Et Paulo post, tollam manum meam & uidebis posteriora mea. Quia enim, ex sola catholica Ecclesia ueritas conspicitur, apud se esse locum Dominus perhibet de quo uideatur. In petra Moyses ponitur ut Dei speciem contempletur, quia nisi quis fidei soliditatem tenuerit, diuinam presentiam non agnoscit. Auellæ, inquit, radium solis a corpore, diuisionem lucis unitas non capit, Frange ramum ab arbore, fractus germinare non poterit. A fonte præcide riuum, præcisus ascescit. In his Cipriani uerbis intelligimus lucem non capere diuisionem, nisi in sanctis regno Dei prædestinatis, qui diuidi ab Ecclesia nullo modo possunt: & non germinare ramum fractum salutis eterne germine accipimus. Aridis tatem uero riuus fonte præcisus, in eo quod spiritu sancto uacuantur qui ab

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unitate sepeantur agnoscimus. That is to saye: We ought to beleue the church, and not in the church: for the church is not God, but the house of God. This church he calleth catholike, that is to saye, spreadde thoroughout the whole worlde, because the churches of sondrye heretikes be ynge but in particuler places and prouinces, can in no wyse be called catholike. But this church from the East to the West, glyttereth and shyneth with the brightnes of one sayth. No greater riches, no greater treasures, no higher honours, no greater substance, can be in this worlde, than is the catholike sayth, whiche saueth synners, gyueth syghte to the blynd, doth heale the sycke, maketh yonglinges to be baptised, iustifieth the faythfull, restoreth penitent synners, encreaseth righteous men, crowneeth martyres doth admytte clerkes to orders, doth consecrate preistes, maketh preparation to the kyngdome of heauen, and maketh men partakers of the euerlastyng inheritance with the holye Angels. who so euer he be, and of what qualitie or condition soeuer he be, he that is not in this church of Christe, is no Christen man: for this church is
me

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He onely, by Whom our Lorde Willinglie receyueth sacrifice, he onely it is Whiche maye confidently make intercession for suche as do erre. Wherefore oure Lorde speakynge of the sacrifice of the lambe: did commaund saieng: In one house shall ye eate, and of the fleſhe therof ye shall carrie nothyng out of doores: forsoth in one house is this lambe eaten, forasmuche as in one catholike church, the true sacrifice of oure redemer is offered. Of Whose fleſhe the comandement of God forbiddeth any thinge to be caried out, for that he forbiddeth that Whiche is holye, to be geuen vnto dogges. She onely it is in Whome a good worke is done fruitfullye: for Whiche cause onely, they that laboured within the vyneyarde, had the rewarde of the pennye. She only it is that al such as at once placed in her, doth kepe together With a stronge ioynte, or knotte of charitie. Wherefore the Water of the floude, bare vp the arcke to the hygheste, but all suche as were founde withoute the same arcke, it drowned. She onely it is in Whome we do beholde truely the heauenly misteries, Wherefore oure Lorde sayeth vnto Moyses,
Exod.

Exod. xxxiii. There is a place with or by me, and thou shalt stande vpon the rocke. &c. and by and by after he sayeth, I will take awaye my hande, and thou shalt se my backe part. And because in dede out of this catholike churche alone, the truth is sene, our Lorde sayth, a place to be with him, from whiche he may be sene. Moyses is sette vpon the rocke, that he maye beholde the forme of God, for onles a man haue and hold the stedy substancialnes of faith, he knoweth not e diuine presence. Take away saith he (meanyng S. Cyprian) the beame of the sonne from the body of the sonne, the vnitie of the lyght, can not suffer no diuision: breake a bough from the tree, the bough so broken, can floryshe and budde no more: cut of the riuer fro the spring, the ryuer so cut of, dryeth vp. In these wordes of Cyprian we perceauie that lyght doth not admytte any diuision in the sayntes predestinate to the kyngedome of God, whiche can by no meanes be deuided from the churche: and that the bough broken of, can not budde with a budde of euerlastyng saluation: And synally we knowe the drying vp of the ryuer beyng cutte of from the springe or heade, in that

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that they are made voyde of the holye ghost, which are separate from the vnitie. Thus much sayth S. Augustyne, whereby it appeareth & though we must beleue in GOD the father, in GOD the sonne, and in GOD the holy ghoste (as was declared here afore vnto you in the expositio of the first article of this crede) yet concernynge the Catholique Church, we must beleue it. That is to say: geue credite to it, but not beleue in it, for to beleue in it, were to make it God, as more at large shalbe declared in some Homelies, hereafter specially to be made ther vpon, & also by what synes & tokens the true catholyke church is continually knowen.

And forasmuch as this catholyke militaunte church, of which this article entreateth, hath for the preseruation of the vnitie thereof, by the ordinaunce, and appoyntment of our sauour Christ, one pryncipal head, or chief gouernoure, here vpon earth, whiche beyng the chief bycar, and substitute of Christe in his sayde church, doth, and ought, with other ministers vnder hym, attende, and geue heade, to the good order, and rule of the sayde militant church. (S. Peter the Apostle beyng the fyrste generall bycar and gouernoure therein, and hauyng to hym, and to al his lawfull successours in the Apostolique see, the gouernaunce, rule and charge thereof, chiefely committed and geuen, which in very dede, both he and they, by the continual helpe, and assistaunce of the holye spirite of GOD, from tyme to tyme in theyr succession, alwayes hitherto haue done, and thereby haue preserued, and kepte the vnitie of the sayde church) therefore all they whiche haue, or do refuse to acknowledge the said gover-

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noure, gouernement, and auctoritie, can not in anye
wyse be accompted, or taken for catholyke persons,
but for suche as in dede are disobedient, seditious, scis-
matike, and heretycke people, as moze at large
shalbe declared in some homelies to be specially made
therevpon.

¶ The exposition or declaration of the tenth
article of the Crede which is,

**The communion of Sayntes. The for-
geuenes of Synnes.**

In this article be taught two speciall fruytes and
benefytes, which all men called of GOD, and obey-
inge to the same calling in theyr wyll and workes,
doo obteyne by GODES grace, in the sayd catholyke
Churche, that is to say: The communion of Saintes
and forgyuenes of synnes. And here it is to be noted,
that althoughe this worde, Sayntes, in our Eng-
lyshe tongue signifieth properly them that be depar-
ted this lyfe, and be establyshed in glory with Chyft:
Yet the same worde Sayntes (whereby in this
article we expresse the Latyn worde, *Sanctorum*.) is here
extended, to signifye not onely those that be so depar-
ted this life and establyshed, but also such as beinge
in lyfe here in Earth, be called into this holy assemble
and Churche, and be sanctified in our Sauour IESV
CHRIST. Accordyng wherevnto. **S** Paule in son-
dye

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by his Epistles, to the Rom. 12. to the Ephe. 1. to the Philip. 4. to the Coloss. 1. and to the Hebrewes. 14. vseth the sayd worde **Saynctes**, & so dothe he in diuerse other places ells.

AND as touchyng the fyrst of the sayd .ij. fruytes or benefites, which is **The communion of saynctes**. That is to say, the mutual participation of saynctes, pe shall vnderstand, that like as all the lyuyng partes and members of the naturall body of man, do naturally communicate and be participante of one spirite or soule, which gouerneth the sayd bodye, and euery lyndelye parte thereof, euen so do all good Chrysten men, participate of one holy Ghost, which alwayes gouerneth the catholike Church, and all liuely members of the same, and doth gyue to sondrye members, sondry spyrytual gyftes, to the intente the hole bodye should thereby be edyfied, accordyng to the saying of **S. Paule** in the .xii. Chapiter of his first Epistle to the **Corynthyans**, where he saythe in thys maner.

Vnicuique autem datur manifestatio spiritus ad utilitatem. Alij quidem per spiritum datur sermo sapientie, alij autem sermo scientie secundum eundem spiritum. Alteri fides in eodem spiritu, alij gratia sanitarum in eodem spiritu, alij operatio uirtutum, alij prophetia, alij discretio spirituum, alij generatio linguarum, alij interpretatio sermonum. Hec autem omnia operatur unus atq; idē spiritus, diui dens singulis prout uult. that is to say:

The gyftes of the holye Ghost are gyuen to euery man, to proffyt other wythall, to one is gyuen through the spyryte the utteraunce of wysedome, To an other is gyuen the utteraunce of knowledge by the same spyryte to

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an other, sayth by the same spirite: to an other the gyfte of healyng by the same spyrte: to an other, polver to doo miracles: to an other prophcye: to an other iudgement to discern spyrtes, to an other dyuerse tongues, to an other interpretation of sayenges. And al these thinges worketh the selfe same spiryte, deu-
dinge to euery man as he Wyl: By whiche place of Saynt Paule, it is euydent that all the lyue-
lye members of the Churche doo communicate and participate of one comunon Spyrte.

AND this participation, beyng one of the hygh-
este benefytes, that men receaue in the Catholyke Churche, is comprehended in this article of the com-
munyon of Sayntes. Of whiche communion the Prophet Dauid in hys .iiij. Psalme doth also speake
saying. *Particeps ego sum omnium timentium te, et custodientium man-*
data tua That is to saye: I am partaker With all
such as feare the, and kepe thy Commaunde-
mentes. But besides this foresayd participation or
continuation of the hoie Ghost, being commune to al
the lyuely members of the Churche, there is also an
other communion comprehended lykewyse in thys
article, whiche is the coniunction or vnion that all
good christen men haue with CHRIST, who is the
heade of the Churche and who hath for his mysticall
bodye the whole Churche. And of this kynde of com-
munion of Sayntes, S. Paule lykewyse speaketh,

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in the foresayd twelfth Chapiter of his fyrst epytyle to the Corynthyans, sayeng. *In uno spiritu omnes nos in unum corpus baptizati sumus, siue iudei, siue gentiles, siue serui siue liberi et omnes in uno spiritu potati sumus.* That is to say: In one spyryte are we all baptized to make one bodye, whether we be Iewes or gentels, free or bonde, and haue all dronke of one spyryte. And lyke wyse doth he in the fifth to the Ephesiens where speaking of the same he sayeth. *Membra sumus corporis eius, de carne eius, et de ossibus eius.* That is to say: We are members of his bodye (meanynge of the Bodye of Chryste) and of his fleche, and of hys bones. And forasmuch as the most blessed Sacrament of the Altare whereto by the myghty operation of Goddes worde, is really present in the fourmes of breade and wyne the naturall lyuyng Body and Bloude of our Saniour and Redemer (IESV CHRIST) doth increase and worke in all them that worthely doo receaue it, the communion and coniunction in bodye & soule of them to CHRIST, and of CHRIST to them, with a mutual coniunction also in loue and charitie, of eche good man in CHRIST to other: Therefore the sayd Sacramente may worthely be called the communion of Saynctes. And so hath the fyrst parte of this article ben by good deuoute and lerned men expounded longe ago.

NOVVE touchyng the seconde frute or benefyte in this article which is the remyssion of synnes, you shall vnderstand, that onely in the catholike Church, and

and no where els þ remyſſion of ſynnes is to be had. And there vndoubtedly it is to be had : and that by two meanes, that is to witte by baptiſme, and after baptiſme by due penaunce and aucthoritie of the keyes, giuen vnto the churche. And as for baptiſme it waſheth clene away all the former ſynnes alſo well actual as ovygynall : ſo that they ſhall neuer after þ be imputed vnto vs. But in caſe after baptiſme we fall into ſynne then the remedy muſt be, by the holy ſome Sacrament of Penaunce, which Sacrament is of ſo great force and vertue, that howe heynous ſo euer our ſynnes and offences be, yet by the meane of the ſame, the ſayd ſynnes maye be and are releaſed & forgiuen vnto vs. And for to take away all douting on our behalfe herein, and that no man ſhoulde nede to dyspayre, our Sauour **CHRISTE** openly and by expreſſe wordes, in the, xx. of Saynte Ihon, after he had breathed vpon his Diſciples, ſayde vnto them, and generally to theyr Succellours. Take the holy Ghoſt, whole ſynes ye releaſe oꝝ forgiue, they are forgiuen oꝝ releaſed vnto them, and whole ye wythhold oꝝ reteyne, they are wythholden oꝝ reteyned. And alſo with a ſpecial aucthoritie, aſſigned vnto Saynt Peter, gaue vnto hym and hys lawfull ſuccellours, the full aucthoritie of releaſyng, and with holdyng of ſynnes, ſaieng vnto hym (as it is wytten the ſyxtene, of Mathew) *Tibi dabo clauis regni celorum: quodcumque ligaueris ſuper terram erit ligatum et in caelis; & quodcumque ſolueris ſuper terram erit ſolutum et in caelis.* That is to ſay: **Unto the, Wyl I gyue the Keyes.**

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Keyes of the Kyngdome of heauen, What so euer thou doest bynde vpon earth, shall also be bounde in heauen, and Whatsoeuer thou loosest vpon earth, shall also be loosed in heauen. Which auctoritie all Chyستن men shoulde to theyr great comforte most gladly embrace, and by all meanes be most carefull, and wary (to the vttermost of theyr power) to kepe them selues in such state, that they may styll enioye the fruyte of this so comfortable a ppypledge. wherefore good people (according to the exhortation of the Prophete Ezechiell, in the Eghtene Chapiter) **Tourne and do pennaunce for all youre iniquities, and youre iniquitie shall not be youre Destruction.** But you shall vndoubtedly (accordyng to thys article) be vnburdened of your synnes, and made partakers of the comunyon of sayntes bothe in this worlde and in the worlde to come. Amen.

¶ The exposition or declaratiō of the eleuenth Article of the Crede whiche is.

The Resurrection of the Bodye.

CONCERNYNGE this eleuenth article, forasmuch as it maye seme straung to some men, why this worde Bodye, is here placed in the Englyshe, seeyng the latyne is *Carnis resurrectionem*. That is to say: **The resurrection of the fleshe.** You shal knowe, that in scripture

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ture many tymes this worde (fleshe) dothe signifye
the hole man, as for example, where it is wyrtten in
the fyrst of S. Ihon. *verbum caro factum est* that is to say:
The Worde Was made fleshe, the meanynge is,
that the sonne of God toke vnto hym the hole nature
of man. Agayne, where in the fyrste Chapiter of S.
Pawles fyrste epistle to the Corinthians, it is wyrt-
ten in this maner, *vt non gloriatur omnis caro*, That is to say
That no fleshe shoulde glorye, The meanynge is,
that no man shoulde glorye. Lyke wyse, where in the
thyrde of S. Luke it is wyrtten. *Videbit omnis caro salutare*
dei, That is, All fleshe shall see the sauoure sent of
God. The meanynge is, that all men shall see the sa-
mour, sente of God. And many tymes also this sayde
worde Fleshe, doth in Scripture, signifye onely the
bodye of man, without anye respecte of the soule ther-
of, as in the fyrste Chapiter of Genesis, where Adam
speakyng of his wyfe Eue, sayth in this maner. *Caro*
de carne mea, That is: Fleshe of my fleshe, meanynge
that hys body was made of his bodye. Lyke wyse in
the .xxi. of Job, where, Job sayeth. *Concurrit carnem meam*,
tremor. That is, Tremblyng dothe shake my
fleshe, meanynge there by hys fleshe his bodye. And
accordynge to thys seconde acception, this Latyne
worde. *Carnis*. which is to saye: Of the fleshe. is ta-
ken here in thys article of the Latyne Crede, and by-
cause the body, and the fleshe, here in this article, doo
signifye and meane one thinge, we may both saye, the
resurrection of the bodye, and also the resurrection of
the

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the fleshe.

AND thereby we do vnderstand that at the Daye of the generall dome or Iudgemente, whan CHRISTE shall come (as in the .vii. article of this Crede is conteyned) and sitte to iudge the quicke and the deade, almyghty GOD shall styrr, and rayse vp agayne, the very fleshe and bodyes of all men, women, and Chyl- dren, both good and badde, christened and heathen, & euer lyued here in this worlde, from the begynnyng of the same, and dyed before that day. And althoughe the sayd fleshe, and bodyes were deade and buryed, yea and consumed, or by anye meanes, destroyed, yet GOD shall of his infinite power make them all at that day, hole and perfect agayne. And so euery man generally shall resume and take agayne, the verpe selfe same body and flesh in substance, which he had whi- les he lyued here on earth, and so shal rylse from death, and lyue agayne in the very selfe same body and soule which he had before.

At which tyme, man beyng thus made perfecte in coniunction of body and soule, shall at that daye, ap- peare before the high iudge our sauour Jesu Christ and there shall make an accompte of his workes, and his dedes such as he dyd (good or euyl) while he lyued here in thys worlde. And for profe that the contentes of this article are true, these aucthorities and testimo- nyes both of the olde and the newe testament, shalbe suffycient for this present: that is to wytte: the .xix. of Job, Esay .xxvi. Ezech. xxxvii. Dani. the xii. Math. xxii. John. v. Rom. xiii. i. Cor. xv. ii. Cor. v. i. Thess. iii. and. iiii. Philip. iii. and the ii. to Timoth. ii.

Therpost

the Crede

**Exposition or declaration of the twelfth
Article of the Crede, which is.**

And the lyfe euerlastyng. Amen.

IN these fewe wordes is the most comfortable and
lopyous knyttynge vypp of this Crede that may be.
For two excellent thynges are here sette fourth to be
belueed, the first is **Lyfe**. which all thynges do de-
syre: the second, is the **Eternitie** and contynuall
lastyng of it. which is a thyng that maketh it moste
pleasaunt, moste sweete, and moste profitable. And
when I do saye that there is a lyfe, and also an euer-
lastyng lyfe, I doo meane both concernyng the body
and also concernyng the soule. for vnto them bothe
this euerlastyng lyfe shall wrythout any endyng con-
tinue and abide.

BUT HERE muste ye marke that lyke as
the good shall enioye for euer, this mooste blessed
estate of euerlastyng lyfe to theyr vnspokeable com-
forte and gladnes, so also the noughtye and wyched
shall both in body and also in soule receaue for euer
pynnymente and tourmente incessantlye, accordynge
wher vnto our Sauour **CHRIST** in the xxv. of saynt
Mathe we sayeth. *Eribunt hi in supplicium eternum, iusti autem in
vitam eternam.* That is to saye. And they (meanynge
the noughtye and wyched) shall go into euer-
lastyng punnyment, but the iust shall go
II. into

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into lyfe euerlastynge. And herebpon may be gathered, that though the noughtye and wycked shall contynue for euer, and haue immortalitie, yet forasmuch they so contynuing shall neuer haue ioye but euerlastyng torment of body and soule, wythout hope or forgyuenes, and wythout anye ende: Therefore their contynuaunce and immortalitie is rather to be called euerlastyng death, then euerlastyng lyfe, or lyfe at all, according where vnto S. Paule in the ii. chapter of his epytyle to the Romaynes, both saye: *Stipendia enim peccati mors, gratia autem in deum ultia eterna; IN CHRISTO* *IHSV domino nostro.* That is to saye The rewarde in dede of synne is death, but eternall lyfe is the gyfte of God through Iesu Christ our Lord. So that such as haue led theyr lyues, in obedience & obseruation of Goddys commaundementes, and by in true fapth and charitie, shall then be perfectly sanctified, purgyed, and deliuered from all contagion of synne, and from all corruption and mortallitie of fleshe, and shalbe perpetually glorified, and receaue both in bodye and soule together, euerlastyng lyfe, which lyfe euerlastyng (though it passeth all mennes wittes, to expresse howe pleasaunt and ioyfull it is, and that mannes capacitie, can not compryse and vnderstand the same, as saynt Paule wytnesseth in his first epytyle to the Corinthians the ii. chapter sayeng: **That which the eye hath not sene, nor the eare hath not herde, nor hath not entred into mans harte, God hath ordeyned for them,**
that

that loue hym: Yet holy scripture speaketh of it, after our capacitie and intelligence, but farre vnder the worthynes & excellency therof. For the prophete Esay sayeth, in the .xxxv. chapter. Euerlastynge gladnes shalbe ouer their heades, they shall haue ioye and gladnes: sorowe and wayling shall forsake them. And saynte Iohn in the .vii. shapiter of his Apocalypse sayeth, God that sitteth on his throne shal dwel ouer them. They shall not hunger or thurst any more, neyther sonne nor heate shall hurte them, for the lambe, that is in myddes of the throne, shal fede them, and bring them to the fountaynes of the water of lyfe: And GOD shal wipe away al wepyng and teares from theyr eyes, death shall endure no longer. There shalbe no wayling, nor cryenge, nor sorowe any more: For there is no ioye or comferte, that can be wysshed for, but it is there most plentifully. There is true glorie, where prayse shalbe without errour or flattery. There is true honour, which shalbe gyuen to none, onles he be worthy, there is true peace, where no man shalbe molested or greued, neyther by hymselfe, nor by others. There is true and pleasaunte felowshype, where is the company of blessed angels, and the elect and chosen saintes of God. There is true and perfect loue, that neuer shall fayle. For all the heauenly company, is linked and fastened together, by the bonde of perfecte charitie: wherby also they be vnyted and knitte to almyghty GOD euerlastyngly.

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FYNALLY there is the true rewarde of all godlines, God hym selfe, the sight and fruition of whom, is the ende and rewarde, of all our beleife, and of all our good workes, and of all those thinges whiche were purchased for vs by Chryste, he shalbe our societie, our fulnesse, and desyre, he shalbe our lyfe, our helth, our glory, our honour, our peace, our everlastinge rest and ioye. He is the ende of all oure desyres, whome we shall se contynually, whom we shal loue most feruently, whom we shall prayse and magnifye, incessantly, and worlde without ende.

AND forasmuch as most firmly and wythoute all doute we beleue all the foresayd articles of this crede and euery thing concernyng the same, and in them comprehended to be most true: And moreouer for we lyke wyse beleue all thynges which concerne ether our creation, redemption, or sanctification, of the heuenly father, by hys sonne, and with the holys Ghost, to be fully wrought, and that they shall most certainlye through the mercye of GOD, come vnto vs. Therefore in the ende of this crede we saye, Amen. which is a worde confirmyng a saying, and a prayyng that it may so be allowed and established, the very signification of whiche worde beyng, be it so mooste certaynely.

the seven Sacraments

Of the seven Sacramentes.



FOR AS MUCHE as there
are nowe two partes
performed of the pro-
myse made vnto you
in the peface of this
worke, it is to wytte,
of the acceptiō of ta-
kyng of this worde
fayth, and also of
the articles of f crede
with expositiō, or de-
claratiō of the same.

The nexte matter to be set forth and declared, is the
treatyse of the .vii. Sacramentes, with theyr expositi-
ons. And forasmuche as it is expediente before the
speciall intreatyse therof, to speake somewhat, aswell
of the signification of this word Sacrament, being
taken in his generaltie, as also to defyne in specialtie,
howe this word Sacrament shalbe taken and vn-
derstanded here in this treatyse, therefore here in the
begynninge, these two thinges shalbe set fourth and
opened vnto you.

AND as concernynge the fyrst, ye shal vnderstand
that this worde Sacrament, is diuersely taken, for
amongest them that haue a respecte to the proprietye
of the Latin tonge, & do seke the signification therof
in prophane writers, A Sacrament among other
significations, is principallye called, an obligation or
p^{ro}

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promysse made and consumed by an othe, of whiche thinge **S.** Augustine in his. cxxxj. Sermon maketh mention. And amonges them that haue a respect vnto Scripture, and the writers therof, a Sacramente doth signifie a mystery, that is to saie, a secreete or hid-den thinge, apperteyninge to the religion: and so be-ynge considered, it is sometymes taken in a more lar-ger signification, and sometymes in a more strayer; and beynge taken in the larger signification, it doth signifie euerye secreete mysterie apperteyninge to religion, and euerye holye thinge hydden, though it be not a signe or token of an other thyng, as when we vse to name and say, the sacrament of the Godheade, meanynge thereby the very Godheade it selfe, which is a hydde and secreete thyng, and yet not a signe or token of anye other thyng. And in this signification also **S.** Paule doth vse it in the fyrste Chapter of his epistle to the Ephesians, where he sayth, that GOD hath reueyled, or opened vnto vs the Sacramente of his wyll, meanynge there (by the Sacramente of his wyll) the secreete eternall wyll of GOD, whereby he appoynted from the begynnynge, that the Gentyles shoulde be incorporated, and made partakers of hys promys in IESV CHRISTE, in whome we all haue trust, and in trust, haue an accesse by fayth vnto him. And lyke wyse he doth in the thyrde chapter of his first epistle to Tymothe, where he wyrteth in this maner. *Et manifeste magnum est pietatis Sacramentum, quod manifestatum est in carne. &c.* That is to saie: And vndoubtedly, great is the Sacrament of godlynes, whiche is be- wed in the fleshe. &c. Meanynge therby, that Christ
hym

the seven Sacraments

himselfe is a great Sacrament of Godlines, for that
he beyng the invisible forme of God, is manifested or
opened in the fleshe.

And this worde sacramente, beyng taken after
the proper maner of acceptiō, (in whiche moost co-
monlye it is) it signifieth the sygne of a holpe thyng,
whiche beareth the similitude or likenes of the thing,
whose sygne it is. After which sorte the signes and fi-
gures of the olde testamente are called sacramentes,
and so the auncient fathers, speakyng of the signes of
the olde testament, do vse commonly and frequently
to name them. Accordyng whereunto S. Augustyne
in the xiiij. Chapter of his xij. boke agaynst faustus:
doth saye. *Prima Sacramenta que obseruabantur et celebrabantur ex*

lege preuinciant erat Christi ueniri. That is to saye: The
fyfste Sacramentes whiche were obserued
and celebrated by the lawe, were preuincia-
tyue of Christe to come. Nowe to consider the si-
gnification of this worde sacrament, as it shalbe con-
sidered and bled in this treatise, (whiche is the moost
braytest signification of all other) ye shall note, that it
being so take, is defined after this sort. That is to saye:

A sacrament is a visible signe of an invisible grace
of God, which grace, GOD effectually and certaynly
doth worke in it, so that the same be dylve handled,
and not vnworthelpe receaued. Accordyng to which
diffinition, and the worde sacrament beyng so taken,
there are. iij. sacramentes of the churche and no mo,
it is to wytte: Baptisme, Confirmation, Penance,
Eucharistie (or the sacramente of the aulter) Order,
Matrimony.

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Matrimonie, and extreme unction. And these leuen
to be suche sacramentes, and misteries, and so receiue
and properly to be accepted and taken, the olde an-
cient fathers of the catholike church, haue prudently
and godly obserued, and noted especially, for that they
so be sensible signes of the inuisible grace of God, that
they both beare the ymage, or similitude, and be also
the cause of the inuisible grace of God that is geuen,
whiche to make moze playne and manifest vnto you,
let vs for declaration hereof consider externall thinges.
We know that externall thinges may sometimes
be considered as done for them owne selues, and the
same externall thinges may also be considered as done
for other thinges, to be signified and noted by them
in that respect in whiche they are in dede, and be cal-
led signes or tokens. As for example, a rynge is some-
tyme geuen not as a signe or token of an other thing,
but onely for it owne self, & sometymes it is geuen as a
conueniente and fytte signe or token of fidelitie, as
whan the Lorde doth geue vnto his bassall a rynge,
for a token of the inuestiture of possession or lyuerie
of his fee or gyfte, whiche rynge beyng so gyuen and
receyued, the bassall not onely is assercynded of the
beneuolence or benefit receiued of his Lorde, but also
there is contracted and made thereby, betwene the
sayde bassall, and his sayde Lorde, a certayne con-
naunte and bargayne, so that the sayde bassall, hauing
receaued the same rynge, maye saye, I haue nowe a
tytle of inheritaunce, and not a rynge onelye. After
the same maner muste you thinke and beleue (whiche
is the chiefe poynte in this matter) that our lorde Je-
sus

Of the seven

us Christ, did chose and ordayne signes, by whiche GOD in the vertue of his worde, myght cure or heale our synnes, and (as it were) inuest vs of his grace, and bynd vs vnto hym by a spiritual bonde or couenaunt. For so commonlye it seemed good to GOD almyghty, by sensible thinges, and signes to leade and trayne vs to inuisible and spiritual thynges. And such also is the dulnes of our vnderstandyng (beyng deuined vnto vs from our fyrste parentes Adam and Eue, throughe theyr trangression) that of our selues we are not able to ryle vp, or clyme to the knowledge of GOD, or by the force of our reason, to attayne to the knowledge of Goddes wyll, in releasyng or forgeuyng synnes.

wherefore GOD alwayes both by wordes and also by outwarde or externall signes, hath dealt with vs: whereby he myght open or manifest hymselfe vnto vs, and also declare hys wyll by the same. In so much that, whereas in olde tyme GOD by manye meanes & by sondry wayes did speake in his prophetes, & gaue counsaile, as by worde, by the lawe, by signes and wonders, he hath nowe last of all spoken in or by his onely sonne our Lorde, whom his wyll was to take our flesh on him and be crucified for vs, that we casting our eyes and consideracions vpon hym, beyng made like vnto vs visibill palpable, and as a moost myghty signe, sent and giuen of GOD, and hearynge him speake, myght begyn in him to knowe GOD, beleue and put our hole confydence in GOD, and fynally to loue GOD aboue all thinges ells. For in hym the power, wysedome, and goodnes of GOD, do shyne
most

Of the Ieuē

most perfectly and clerely, in whome the fulnesse of the dyuinitie doth dwell corporally. And by what signe els coulde **GOD** more myghtly or effectually haue declared that he had a special care for vs, the to send his sonne & declare þat whosoever beleueth in him perisheth not but hath euēlasting lyfe. And for þat all þat vertue & effect of the passion of our Saniour **IESVS CHRIST** (as much as concerneth vs) doth consist in the application thereof, (that is to wytte, that we may be made partakers of that grace, which **CHRIST** on the Altare of the Crosse, deserued or meryted vnto vs by his deathe,) for this sayde entente and ende, **CHRIST** hymselfe hath vouchesaued to leaue behynde hym certayne Sacramentes, whiche he hath confirmed and establisshed vnto vs by his worde and promyse: that by the due and lawfull vse of them, we myght knowe, and be assured, the fruyte of hys passion effectually and most certainly to be imparted and communicated vnto vs. True it is that wythout any maner of visibill forme he coulde indewe vs with his grace, but bycause we are carnall and very dull to comprehend spirituall thynges, and the force of our soule beyng weakened and cōbured with the clogge and busye workinge of our corrupt body, we oftentimes fall from fayth, hope, and charitie, therefore the fraylnes of oure fleshe muste vnder a visibill forme be repaired, styred bp, instructed, nourysed and comforted: And least anye man should doubte of the vertue and efficacye of the visibill Sacramentes, **GOD** hath added to the visibill
signe.

Sacramentes.

figne, his worde of promysse: and more ouer at the begynnynge when Sacramentes were fyrste ministered, he adioyned manifest visions and miracles, to the intent that such thynges as we once se Done, we should with an earnest fayth beleue, by the same spirit of Chryst, dayly to be Done in the same sacramentes. As to enduce the with most constant fayth to beleue, that when thou art baptyzed, the holy Ghost dothe come vpon the, the holy Ghost did therefore appeare vpon CHRIST in the foyme of a Dove when he was Baptised. And that thou shouldest likewise beleue, that when thou art confyrmed, the holpe Ghoste is gyuen the for thy strength and force. Therefore vpon the whytsondaye amonge the Apostles there was made a great sounde and there dyd appeare clouen touniges as fyre, syttyng vpon the Apostles, As likewise also (Actes the .iij.) by the imposition of Paules handes vpon such as were before that tyme baptizyd, the holy Ghost came vpon them, yea and they prophesped. And so likewise concernynge the other Sacramentes: whiche euydent tokens and signes daylye nowe to be repeted is not nede, for that a good and stronge fayth must here serue, whiche vtterlye woulde decaye and vanyshe awaye, if that we wold not beleue the force and vertue of the Sacramente hauynge CHRYSTES wordes adioyned vnto it, vnlesse euer a manifeste myracle must thereat be wrought vnto vs.

The Sacramentes therefore of the newe testamente, are especiallye for this intente instituted, that

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they might be certayne and effectuell signes to oure outward sence, of the wyll and grace of God: (admonythyng and instructyng vs, most firmly to beleue, that, that thyng whiche we se outwardly done by a bysible signe, is effectually wrought inwardly by the vertue of GOD.) And they are also moste ready remedies agaynst synne, and do farre passe those of the old law. For they were the shadowes of thynges to come, and as signes and fygures were abolyshed, (Christ after hys commyng hauing fulfilled them): and they were therfore abolyshed, because they were fulfilled: But these of the new testament were instituted, both as greater in vertue, better in profytte, easier in ministration, and fewer in number (as beynge but . vii.) and that they shoulde not onely signifye, but pouрге and sanctifye also. In euerye of whiche. vij. Sacramentes, the minister or dispenser of the same, doth not execute in his owne behalf or name, but doth represent the person of oure sauour Iesu Christ, to whome be honoure and glorie. Amen.

CThe

the Sacrament of Baptisme.

Of the Sacrament of Baptisme and ther-
position or declaration thereof.

BECAUSE the Sacrament of Baptisme, is in or-
der the fyrst of all sacramentes, and the gate or
entry by whiche we must and do entre into the chur-
che and vnto the other sacramentes thereof, to ob-
teyne remyssyon of our synnes, and is a thyng so ne-
cessarye, that wythout it no man can enter into the
kyngdome of GOD, as CHRIST in the thyrde chapiter
of S. Johns gospell doth playnelye testifie, saying.
*Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in reg-
num dei.* That is to saye: Excepte one be bozne a-
gayne of Water and the holye Ghost, he can-
not entre into the kyngdome of GOD. There-
fore in this number of vii. Sacramentes, the sacra-
mente of Baptisme for these respectes shall occuppe
the fyrst place.

FOR the better vnderstandyng whereof, ye shall
emongeste other thynges consider and note. iiii.
poyntes.

FIRSTE ye shall note that in the Sacramente of
Baptisme there are certeyne formal wordes necessa-
rye and requisite to be vled in the mynistration ther
of. Second that in the sayd Sacrament of Baptisme
besydes the sayd formal wordes there is required al-
so an outward visibill thing or element to be concu-
runt therewith. Thyrde is to be considered, the ver-
tue, force, and effecte of the sayd Sacrament. And
iiii. is to be declared, what rytes solempnities, or cere-
monyes,

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remonyes, are requyred for the betwe admynistration of the sayd Sacramente. Nowe concernynge the fyrst of these foure thynges to be noted in Baptyisme, ye shall knowe that our sauour CHRIST, when he dyd send his Apostles to preach through out the hole worlde, he dyd saye vnto them, as is testifyed in the xxviii. Chapiter of Saynte Mathewes Gospell. *Dara est mihi omnis potestas in celo et in terra, euntes ergo docete omnes gentes baptizantes eos in nomine patris, et filij, et spiritus sancti.* That is to say: All power is gyuen vnto me in heauen and in earth, go you therfore and do you teache all nations, baptyzinge them in the name of the father, of the sonne, and of the holy Ghost. By which playnely appeareth, that our Sauour CHRIST, in hys commysion gyuen vnto hys Apostles, did prescrybe certayne formall wordes vnto them, which they in the administration of Baptyisme should vse, according wherewith the minister of the Church being therein the successour of the Apostles, doth and must vse in the administration of the Sacrament of Baptyisme, these formall wordes, I do Baptyse the in the name of the father, of the sonne, and of the holye Ghost, and this much for the fyrst poynte. For the seconde poynte considered in Baptyisme, ye shall note the speciall wordes of our sauour CHRIST in the foresayd. iii. Chapiter of Saint Iohns Gospell, where speakynge of regeneration of Baptisme, he vseth these wordes. *Aqua et Spiritu sancto, sayng. Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnū dei,* whereby is euident, that water, which is a visible

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a visible element, and an open thing, is a substance last parte of Baptisme, & must nedes be concurrent wth the formall wordes bled in the admynystration of Baptisme. Accordyng wherunto we do rede in the .viii. chapiter of the actes, that when Philipe, which was one of the seuen deacons (actes. vi) had conuerted vnto the fayth of **CHRIST** a certayne noble man beyng in greate auctoritie and offyce with Candace the Queene of Ethiope, he dyd Baptise the sayde noble man with water, so that water is requyred in Baptisme. The like wherof appeareth in the .x. Chapter of the actes, where it is euydente that Saynte Peter, the Apostle, Baptized in water one Cornelius a centurion and others with hym.

TOUCHYNG the thyrde thinge to be considered in Baptisme which is the vertue, force, and effecte thereof, ye shall knowe, that the forgyuenes or remission of synnes, and the grace of the Holy Ghost, is the vertue force, and effect of Baptisme, as is manifest in the seconde chapiter of the actes, where the blessed Apostle **S. Peter** sayth thus. *Penitentiam agite, et baptizestur unusquisque uestrum in nomine IESV CHRISTI, in remissionem peccatorum uestrorum, et accipietis donum spiritus sancti.* That is to say: **Do you penaunce, and let euery one of you be Baptysed in the name of Iesu Christ in remission of youre synnes, and ye shall receaue the gyfte of the Holye Ghoste.** This effecte and grace hath this sacrament of Baptisme, by the vertue and workyng of almyghty **GOD** therein by hys mynister, according to his owne promyse annex

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annexed & adioyned to this Sacrament, as plainly appeareth in the .xvi. chapiter of S. Marke, where CHRIST giuinge commission to his Apostles to goo into the hole world to preach the Gospell, saith these wordes. *Qui crediderit et baptizatus fuerit saluus erit* That is to say: Who shall beleue and be baptyfled shalbe saued. And as concerning the .iiii. thinge to be considered in baptism, ye shall note that albeit of late, some haue vntruly preached, and reported, that the maner of baptyfing or christening, now vsed in the Church, is not the same which was vsed in the primitive Church, but hath bene of late yeares inuented and deuysed, yet the auncient fathers, both of the Greke & of the Latyn Church haue in theyr workes declared the contrarie, for prose whereof emonges many other, ye shall rede Denyce the Areopagite, in his boke *De ecclesiastica hierarchia*, in the title, *De perficiendis in baptismo* of whose auctoritie none nedeth to doute, seing that S. Luke in the .xvii. of the actes, maketh mention of hym, ye may rede also S. Cyprian in hys fyrst boke and .xii. Epistle where he sayth thus. *Oportet uero mudari et sanctificari aqua prius a sacerdote et ut possit baptismo suo, peccata hominis qui baptizatur ablucere.* that is to say: The Water must first be made cleane and sanctified of the priest that it may cense the sinnes of him that is baptyfled. Rede also Saint Ambrose in his treatise, *De ijs qui inicianur misterijs*, and in his first boke also *De sacramentis*. And if you list rede Chrysostome in his Homely entituled of Adam & Eue, where amongst diuerse other his notable sayinges ye shall fynd these wordes

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wordes folowing. *Illud etiam quod circa baptizandos in uniuerso mundo sancta ecclesia, siue sunt paruuli siue iuuenes uniformiter agit, non ocioso contempleretur intuitu, quod cum ad regenerationis ueniunt sacramentum non prius fontem uite ingrediuntur quam exorcismis et exufflationibus, clericorum, spiritus ab eis immundus abigatur.* That is to saye :
This thinge also whiche the holye Church
through the hole worlde vniformelye dothe
practyse in persones that are to be baptised,
whether they be litle chyldren, or yong folke,
let vs, not with idell consideration beholde,
howe that when they do come to the Sacra-
ment of regeneration or baptisme, they doo
not entre into the fount of lyfe before that the
uncleane spirite be dryuen away by the exor-
cismes, and exufflations of the clerkes or mi-
**nisters. Agreable wherevnto S. Austyne in his se-
cond booke *De gratia Christi.* And in his .xl. chapiter doth
saye thus. *Ipsa sancte ecclesie sacramenta que tam prisce traditionis*
authoritate, concelebrat, satis indicant paruulos a partu etiam recentissimos
per gratiam CHRISTI, de diaboli seruitu liberari, excepto enim quod
in peccatorum remissionem, non fallaci sed fideli misterio baptizantur, etiam
prius exorcizatur in eis et exufflatur potestas contraria, cui, etiam uerbis
eorum a quibus portantur, sese renunciare respondent. That is to saie:
The very Sacramentes of the holy church
which we by so olde or auncient tradicion, to-
gether with other doth celebrate sufficiently
do declare, yonge chyldren euen most newly
or freshly cummen from byrthe, to be by the

R. grace**

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grace of Christe, deliuered from the seruyce of the deuyl. For beydes that they be baptised, not With the deceatefull, but With the true misterye, there is also fyrst in them exercysed, and exufflate the contrarye power (meanynge thereby the Deuyl) Whiche contrary power, the childe (by the words of them & did beare the) make aunswere that they do renounce it.

The same S. Augustyne also in the.iiii. boke, & .xxiii. Chapter of his worke intituled, De baptismo contra Donatistas, wyrteth in this maner, Et sicut in illo latrone, quod ex baptismo sacramento defuerat compleuit omnipotentis benignitas, quia non superbia uel contempra sed necessitate defuerat. Sic in infantibus qui baptizati timoruntur, eadem gratia omnipotentis implere credenda est, quod non ex impia uoluntate, sed ex etatis indigentia, nec corde credere ad iustitiam possunt, nec ore confiteri ad salutem, ideo alij pro eis respondent, ut implatur erga eos celebratio sacramenti: ualeat utiq; ad eorum consecrationem, quia ipsi respondere non possunt. That is to saye: And as the benignitie of the almyghtye did fulfyll in the these (specially mencioned in the .xxiii. of saint Luke) that thyng which wanted, as touching the sacramente of Baptisme, because it wanted not, of pryde, nor of contempte, but of necessitie. So the same grace of the almyghty, must be beleued to fulfyll that thyng in infantes, who do dye beyng baptised: which they, not of wycked or noughtye wyll, but of lacke of age, neyther with hert were able to beleue to

justice

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justice, nor With mouth confesse to saluation,
by reason wherof other do aunswer for them,
that the celebration of the sacrament (meaning
Baptisme) maye be fulfilled towarde them,
Whiche in dede is auaylable to theyr sanctifi-
cation, because they cannot aunswer.

Now this sacrament of Baptisme beyng institu-
ted and ordeyned by oure sauour **CHRISTE**, in the
newe testament: and the effect and vertue of y same,
beyng the forgyuenes of synnes: and it hauing with
it the grace of the holy ghoſte: and fynally it not one-
ly apparteyninge to all ſuch as haue the uſe of reaſon,
who thereby haue all kynde of ſynnes, both orygy-
nal and actuall, committed and done before theyr bap-
tyſme, clearly taken awaye from them: but alſo ap-
pertayninge and beyng offered vnto infantes, who
beyng borne in originall ſynne, haue nede to be chri-
ſtened, and beyng offered in the fayth of the churche,
do both receaue the forgyuenes of theyr ſynne, and al-
ſo ſuche grace of the holy ghoſte, that if they dye in the
ſtate of theyr infancy, they ſhall by the ſayd baptiſme
be vndoubtedly ſaued. We ſhall note (touchyng this
orygy-
nal ſynne in infantes) that as the ſayd infantes
do take of theyr parentes theyr orygy-
nal and natural
qualities, euen ſo they receyue from them, orygy-
nal
ſynne, by whyche they are made the chyldren of the
yre of **GOD**, and by the ſame haue a naturall inclinati-
on to ſynne, by luſtes and deſyres, whiche in further
age and tyme, ſenſiblye do moue and ſtyre them to
wyckednes. For althoughe the parentes be neuer ſo
cleane

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elene purged, and pardoned of theyr orygynall synne by baptyſme, and grace geuen in the ſame, yet neuer theleſſe the chyldren of them begotten, be conceyued and borne in orygynall synne. Example we may take of corne, whiche thoughe it be neuer ſo cleane wynewed and purged from the chaſſe, yet if it be caſte into the grounde and ſowen, the newe whiche ſpryngeth of it, is full of chaſſe againe, vntyl it be alſo wynewed and clenſed: So lyke wyſe the chyldren of chriſten mē, be full of the chaſſe and corruption of originall synne, vntyll that by baptyſme, they be waſhed, clenſed, and purged from the ſame, as theyr parentes were.

AND althoughe certayne heresies haue ryſen by and ſpronge in oure dayes, agaynſt the Chriſtenyng of infanten, yet as the aunciente fathers, and holy doctours, of the churche do teſtify, the vniuerſal conſent of the churches in all places, and of all tymes, byſynge, and frequently age the Chriſtenyng of infanten, is a ſufficient wytnelle and profe, that this cuſtome of the Church in baptizinge of infanten, was vſed by Chriſtes Apoſtles them ſelues, and by them geuen vnto the churche, and in the ſamr hath bene alwayes continued euen vnto theſe dayes. And this cuſtome and perpetuall vſage of the churche, euen from the beginning, is agreeable with the ſaying of S. Paule. Ephe b. Chriſt loued his Church, and hath giuen hym ſelfe to the death for hys Churches ſake, to ſanctifye her and make her holye, in clenſyng her by the fountayne of water in his

Woꝛde

the Sacrament of Baptisme

WoRde. **¶** **C.** So that no man is nor can be of this Church, but he which is censed by the Sacrament of Baptisme: Lyke as the texte before alleged, sheweth, where Chrysste sayeth: Whosoever is not borne aigaine of Water and the holy Gost shall not enter into the Kyngedome of Heauen. Wherefore seing that out of the church, neither infantes, nor no man els cā be saued, they must nedes be christened and censed by baptisme, and soo incorporated into the Church. And as the infancye of the chyldren of the Hebrews, in the olde testamente, dyd not let, but that they were made participante of the grace and benefytte geuen in Circumcission,

Euen so in the newe Testamente, the infancye of Chyldren doth not let, but that they maye and ought to be baptysed and so receyue the graces and vertues of the same.

AND albeit baptisme be of this great efficacye, yet ye shall vnderstand, that there remaineth in vs that be baptized, a certayne infirmitie, or inclination, to synne, called concupiscence whiche by lustes, and desyres, doth moue vs many tymes to synnes, and wickednes, neuerthelesse, almyghty God of hys greate mercy and goodnes, hath geuen vs such grace in this his holye Sacrament, of baptisme, that such carnall and fleshy lustes and desyres, shall not, ne can in any wyse hurte vs, excepte we do first consent vnto them. By which grace also we be made more stronge, and able to resist, and wythstand the sayd concupiscences
and

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and carnall desyres, than an other man is that neuer was chrystened.

BUT this shal you note by the way, that chyldren, or men, being once duely baptyzed, ought not in anye wyse (as the Anabaptistes haue taught) to be baptyzed agayne, for Saynte Paule in the syxt chapiter of hys Epyistle to the Hebreus sayeth thus: *impossibile enim est eos qui semel sunt illuminati, gustauerunt etiam donum celeste, et participes facti sunt spiritus sancti, gustauerunt nihilominus bonum dei uerbum, uiresque seculi uenturi, et prolapsi sunt: rursus renouari ad penitentiam.* That is to say: Impossible in dede it is, those who once be illuminate, and also haue tasted the heauenlye gyftes, and haue bene partakers of the holye Ghost, and haue tasted besides the good Word of God, & the vertues or powber of the World to come, and be fallen: to be renewed agayne vnto penaunce, where, (by such renewing) saynt Paule vnderstandeth baptyisme.

AND bycause as wel this Sacrament of baptyisme, as all other sacramentes instituted by **CHRIST**, haue all theyr vertue, efficacye, and strength by the worde of God, which by hys holye spyryte, worketh all the graces and vertuous, which be gyuen by the sacramentes, to all those that worthely receaue the same: Therefore we muste vnderstande and knowe, that although he whiche doth mynyster the sacrament, be of a synnefull and euill conuersation, yet the vertue and effect of the sacrament, is thereby nothing diminished or hurted, neyther in infantes, nor yet in them

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them which beinge endued with the vse of reason, come there vnto trulye contryte, and penitent of al theyr synnes done before, beleuyng and confessynge all the articles of the Crede, and hauyng a sure faith and truste in the promyses of GOD, of remyssion of theyr synnes, and purposynge euer after to lyue a chrysten lyfe.

FINALLY ye shall note concernyng thys Sacrament of Baptisme, that it may well be called, a couenaunt betwene GOD and vs, whereby GOD testifieth, that he for his sonne Christes sake, iustifieth vs, that is to say: forgueth vs our synnes, and indueth vs with his holy spirite, and gyueth vs such graces, that thereby, we be made able to walke in the workes of Justice, ordeyned by GOD to be exercysed of vs in this present lyfe, to the glory and prayse of GOD. And so perseuering, to inioye the frute of the lyfe euerlasting. And we agayne vpon oure parte, oughte most diligently to remember and kepe the promysse, that we in baptyisme haue made to almyghtye GOD, that is, to beleue only in him, onely to serue hym, and obey him; to forsake al sinne, and the workes of Satan, to mortify our affections of the fleshe, and to liue after the spirite in a newe lyfe. Of which promise and couenaunt by vs made to GOD, **S. Paule** putteth vs in remembraunce, sayeng. Rom. vi. **Knowe ye not** that all we, whiche are baptyzed in Iesus Chryste, are baptyzed to dye with hym: for we be buryed with him, by baptyisme to dye, that like wyse as Chyste was rayled vp fro
death

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death by the glory of his father: euen so we
shoulde walke in a newe lyfe. By the whiche
wordes, S. Paule gyueth vs to vnderstand that al
we whiche be baptized in CHRIST, that is to saye:
whiche are incorporated into the mysticall bodye of
Chryst, haue professed and bounde oure selfe in Bap-
tysme, to dye from synne, and vtterlye to abstayne
from the corruption of our olde synfull lyfe, and to
walke and procede in a newe lyfe of grace, and the
spirite, into the which we are called by the worde of
GOD, and by fayth, and due receauyng of this holpe
Sacrament, are brought and set into the same.

Of the Sacrament of Confirmation and
therexposition or declaration thereof.



HA VINGE last entreated of the Sacra-
ment of Baptysme, by the whyche all
maner of synne, aswell originall as ac-
tual, is remitted, and the holy ghost
therein geuen, whiche doth regene-
rate vs into a newe creature, & doth
therby so weakē & attenuate y^e some, or rage of concu-
piscence in vs, yea & so help y^e weaknes of our corrupt
nature, that the sayd some of concupiscence can in no
wise hurte vs, excepte we wyll agayne consent vnto
synne: mete and conuenient it shalbe to intreat of cō-
firmation, whiche is the seconde Sacramente aboue
touched and rehearsed. For albeit that the Sacra-
ment of Baptysme alone, to all such as haue receaued
the

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the same, and bene therby regenerated by water and the holy ghost, is sufficiente to saluation, and to bring them to heauen, if in that state of innocencye recovered and gotten by baptyſme, they shoulde by and by depart this world. Yet yf they hauyng passed the red sea, shoulde entre into the greate wyldernes, and deserte of this large and miserable worlde, in as muche as they shoulde encountre, and haue muche to do, wth theyr outwarde and inwarde enemies, aswell the fleshe, the deuyll, and the worlde, before they shoulde come to the lande of promyse, requisite and expedient it were for them, to be armed at al pointes, and made apte vnto the battayl, and to abyde all assaultes, that theyr enemyes woulde go aboute to make agaynste them.

IN CONSIDERATION whereof, lyke wyse as in the olde testamente, almyghtye GOD was beneficiall and good to the chyldren of Israell, whom he caused safely to passe the redde sea, drowning theyr enemyes, and confortyng the sayde Israelites manye wayes, aswell in spreadyng abroad e ouer them the cloude in the daye, for theyr protection, as geuyng them fyre, to lyght them in the nyght, ouer and besydes the feadyng of them with celestially fode, and refreschyng of them with water that yssued oute of the harde rocke. So our blessed Sauour IESVS CHRIST, hauyng fulfilled the fygures and shadowes of the olde lawe, doth after baptyſme, geue vnto his Israelites, y^e christen people, dyuers gyftes of the holy Ghost, and manyfolde graces, whereby he doth holde vp, and confirm, or make stronge his sayde people, that they are

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able, to abyde and to ouercome all þe assaultes of their enemies, and amongeste other he geueth vnto them his holy Sacramentes, of the whiche Confyrmation is one, succedynge in order after baptyisme.

CONCERNINGE this Sacramente of Confirmation (albeit the heretikes in oure tyme haue folyshly, busely, and maliciously gone about to deface it, scantly takynge, or allowynge it for a rite or ceremonye, and vtterly denyng it to be a Sacrament) yet euer in the catholyke Church, and amongest the faythful Chyristen people, it hath bene (as in dede it oughte) taken, accepted, blessed, and allowed for a Sacramente, yea and for one of the seuen Sacramentes to. For the profe wherof, besydes the testimonies of the said faith of the Catholyke church, and of the moost holye, and moost auncient fathers therof, we haue dyuerse most playne, and euydent open places of Scripture, by cōtynuall vsage, acception, and interpretation, so allowed, ratified, and approued. And fyrste ye shall for profe thereof haue the testimonye of S. Luke, in the viii. chapiter of the Actes, where he sayth thus.

Cum autem audissent Apostoli qui erant in Hierosolimis quod recepisset S. maria uerbum DE I, miserunt ad eos, Petrum & Ioannem: Qui cum uenissent orauerunt pro ipsis ut acciperent spiritum sanctum (non dum enim in quemquam illorum uenerat, sed baptizati tantum erant in nomine Domini IESU) tunc imponebant inanus super illos, et accipiebant spiritum sanctum.

That is to saye: And When the Apostles which were at Ierusalem, had harde that Samaria had receaued the worde of God, they did send vnto them Peter and Iohn: who when they were comen, dyd praye for them, that they

myght

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might receaue the holy ghoſte (for as yet the holy ghoſt was not comen into any of them, but onely they were baptiſed in the name of our Lorde Jeſus) then they dyd put, or laye theyr handes vpon them, and they dydde receaue the holy ghoſte.

Accordynge wherevnto, **S.** Luke in the .xix. chapter of the Actes, ſayth thus. *Factum eſt autem cum Apollo eſſet Corinthi ut Paulus (peragrans ſuperioribus partibus) ueniret Ephesum & inueniret quosdam diſcipulos, dixitq; ad eos. Si ſpiritum ſanctum accepitſtis credentes? At illi dixerunt ad eum. Sed neq; ſi ſpiritus ſanctus eſt audiuimus. Ille uero ait in quo ergo baptiſati eſtis? qui dixerunt in Ioannis baptiſmate. Dixit autem Paulus. Ioannes baptizauit baptiſmo poenitentiae populum, dicens, in eum qui uenturus erat poſt ipſum ut crederent, hoc eſt in IESVM, hijs auditis baptiſati ſunt in nomine domini IESV, & cū impoſuiſſet illiſ manus Paulus, uenit ſpiritus ſanctus ſuper eos. & loquebantur linguis & prophetabant.* That is to ſay: And it cam ſo to paſſe when Apollo was at Corynth, that Paule (hauinge trauayled thorough, or paſſed the ouer partes of the countrey) did come to Ephesus, and did fynd there certayne diſciples, and he demaunding, ſayd vnto them: haue you ſince you beleued, receiued the holy goſt? And they aunſweringe ſayd: no, nor yet haue herde whether there be any holy ghoſt at all. Then Paule ſayde: In Whome then are ye baptiſed: and they ſayde: in the baptiſme of Iohn: Then Paule ſayde: Iohn dyd baptiſe

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the people With the baptysme of Penauces:
tellyng them, that they would beleue in hym
that would come after hym. That is to saye:
in Iesus, these thinges beyng herde they
were baptised in the name of our Lord Iesus.
And when Paule had layed his handes vpon
them, the holy Ghost came vpon them,
and they dyd speake With tounge and dyd
prophetic.

By which auctorities, beyng of all catholike wy-
ters vnifourmely euer taken and vnderstand of thys
sacrament of Confyrmation, it appeareth most ma-
nyfestly that by the outwarde visibible signe of imposi-
tion or laying on of the handes after baptysme, not
onely grace is giuen and conferred, but also the spi-
rite of grace it selfe, accordyng wherevnto we reade
in the .xx. chapter of saynt Ihons Gospell, that our
Saviour Chryst, albeit after his resurrection he did
breath vpon his Apostles saying, take you the holye
Ghost (which yet neuerthelesse in some degre they
had receyued before in Baptysme) yet for all that our
sayd sauour, beyng redy to ascende into heauen: did
promyse to his Apostles and by them to all that by
baptysme shoulde be regenerate, an other gyfte say-
eng Luce. 2. 4. *Ego mittam promissum patris mei in uos, uos autem
sedete in ciuitate quoadusque induamini uirtute ex alto.* That is to
say: I Wyll send in to you the promyse of my
father, do you lytte or tarye in the Cytye vntill

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tyll ye be indued wyth vertue from aboue.

Lyke wise (as is testified Actuum. 1.) Our Sauriour (hauing eaten with his Apostles, and hauing bidden them to tarpe at Iherusalem, and not to depart from thense, but loke for the promyse of GOD the father) sayeth *Accipitis virtutem superuenientis spiritus sancti in uos. et c.*

That is to say: **We shall receaue the vertue of the holye Ghost commynge vpon you.**

And this gift, so promised, was perfourmed most evidently vpon whytsonday, by visible signes and tokens feetly resembling, and huelye answerynge, to this sacrament: wherein ye may consider that as in baptysme the holye Ghost came doune in the fourme of a Doue, declaryng thereby that as the Doue is of all other, simple and innocent, so by baptysme innocency is purchased and obtained: So fyre tonges being sent downe vpon the Apostles on whytsonday, did signifie the ardent zeale, and greate boldenesse that the Apostles and christen people should haue to expresse and declare their profession and faith. Therefore, as in baptysme we are regenerate to lyfe, so by confirmation succedinge baptysme, we are armed & strengthened to fight and bataile. In baptysme synne is forgeuen and grace is geuen, in confirmation, the grace geuen, is increased. In baptysme we do professe the faith and religion of CHRIST. In confirmation we haue grace and ayde boldly to maynetayne and to stycke to the same, so that he whiche is baptised & confirmed, hath more aboundaunt grace and glorye, then he which is baptised onely. Example hereof we haue in the apostles. For Peter the heade of the Apostles

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possles although he had sene CHRIST, tasted also of his gloze in the mounte, had harde the voyce of hys heuently father, had sene with his eyes the wonderful workes that Chryst had wrought, and had hym selfe done miracles, walked vpon the water, and ben be-rye familer with CHRIST. Yea and after that he was washed and pronounced also to be pure & clene, and finally after he had made a bragge that he wold with Chryst go into pryson and suffer death, yet after all these thynges the sayd Peter was afrayde at the voyce of a wenche, and dyd by and by denye Chryst, and the lyke also he dyd at the voyce of an other wenche: yea and moreouer after Chrystes resurrection, when he had sene Chryste and receaued greate comforte at chrystes handes, he dyd with the other Apostles for feare of the Jewes hyde hym selfe, and also when the sayde Peter with other the Apostles had sene Chryst gloriously ascending, and had bene by the sight of the Angels greatly comforted, yet he durst not shewe hys face abroade, but taryed and looked for the comynge of the holye Ghost, to make hym stronge and bolde. At whose comynge bothe he and the rest of the Apostles were so confirmed and boldened that they shranke not before al the Jewes, and all Creatures vnder the skye, ye before the kings and prynces, to preach the name of Iesus. And professyng theyr chrysten sayth, with all boldenes and constancy, dyd reioyse to suffer displeasures & rebukes inflicted and done vnto them therefore. And because we here do speake of confirmation, some peraduenture do joke that we should geue some diffinition of confirmation.

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confirmation, toherin to satysfi theyr appetites, this maye be sayd. That **Confirmation** is a certayne, consignation, or marking, made with chrysm, in the foreheade of the person that is baptised, with a certayne forme of wordes, to the intent that the person confirmed, should boldly geue the name of Chryste: or els thus maye be sayd to them.

CONFIRMATION, is an enoyntinge in the foreheade of the partie that is baptyzed, made in the fygure or forme of the Crosse by a byshop, with holye chrysm, for the strength, or increase of the faithe, to be boldelye by the sayde partie confessed. And this chrysm is made of oyle and balme: The sayde oyle (which is a cleare or cleane thinge of it selfe) to be token, the clearenes or cleannes of the harte, or conscience in our selfe. The baulme (which is a thyng very fragrant, & of a swete smell) to signifie, the swete and good sauoure, of good name and fame, towarde our neighbour: and the said oyle & baulme being myngled together, to signifye, that the partie confirmed should haue truly in himselfe, bothe clearenes of conscience, and also with his good workes to haue a good name, and to styre thereby hys neygh to haue the like

AND we ought not to thinke that this enoynting is a newe inuention, in asmuch as Dionys and Clement, being in the Apostles tyme, and besides them, Fabian, and Tertulian, beyng very nigh the sayde Apostles tyme, and Cyprian, Hierome, and Saynte Augustyne not being much from the Apostles tyme, with other catholike wyters, do vniformely agree, that

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that this sort of enoyntinge came from the Apostles. For as concernynge Dionysie, he besydes many other places, doth asseyme it in his booke *De Ecclesiastica hierarchia*, and in the.iii. chapter. And amongst many other notable thinges, doth saye thus. *Deinde christus summus sacerdos accipiens superponit diuino altari. &c.* That is to saye: The chesse preiste afterwardes takynge the chrisme, doth put it vpon the diuine aulter. &c. And Clement doth speake hereof in the.iii. boke of his recognitions in the seconde epistle thereof. Fabiane also, in his seconde epistle, wyrtten to all the bysshops of the East, doth mooste playnely asseyme the lyke. Tertullian lyke wise in his fyrst booke against Mar-tian doth the same.

And to speake of S. Cypriane, he also in his sermon, *De unctiōe chrisimali*, in diuers places doth testifie it most largely. Lyke wyse S. Hierome most playnly in his commentaries vpon p. xvi. chapter of Ezechiel, and vpon the, xxxi. of Job.

And as for S. Augustyne, he most largely, playnly, and effectually approueth it, specially in his second boke, and. iiii. Chapter, *Contra literas Pelliciani*. And in his xv. boke and. xvi. Chapter, *De Trinitate*. And so doth Eusebius in his. vi. boke, and. xliii. chapter, *Ecclesiastica historia*, where speakynge of Novatus, who was baptised onely in his bedde, not hauinge other thynges vstrally obserued after the orde and rule of p. church. he sayth thus. *Ab exorcistis curatus in grauem morbum incidit, et quoniam iam moriturus putabatur, in ipso lecto quo decumbebat baptismi infusionem accepit, si tamen hanc illum accepisse dicendum est. Uno nec reliqua consequuntur est post morbum quae iuxta ecclesie canonem consequi debebat.*

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obsignationem uidelicet ab episcopo collatam, cum autem illa potius non sit, quomodo spiritum sanctum est consequutus? That is to say: **N**ouatus beinge cured of the exorcistes, dyd fal into a greuous disease, and because it was thought that he woulde dye out of hande: he dyd in the same bedde vpon Whiche he laye sycke, receaue the infusion of Baptysme, yf a man maye saye that he receaued that, but as concerninge thinges Whiche as yet remayned vndone, and Whiche he ought according to the order and rule of the churche to haue had, that is to say: the consignatio or signing to be geuen or conferred by the byshop, those thynges after his disease he receaued the not, and forasmuch as he had not that, how than hath he receaued the holy goost:

CONCERNINGE the latter wyrters, in asinuche as they be innumerable, and vniformely do agre here vpon. I wyll not rehearse them at all, but by them, agreynge with the auuncient and holye fathers of the churche, ye maye vndoubtedly see and perceaue, that this sacrament of confirmation, or imposition of the Byshoppes handes, is receaued, approued, and specially commended of all Catholique men, and at all tymes.

Seinge then that this Sacramente of Confirmation for many considerations is so greatly to be esteemed and regarded, not onely for the auctoritie

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ritie of Christe, that dyd institute it, and the aucthoritie of the church and of the Apostles that dydde receaue and vse it, but also for the commoditie and profyt whiche the sayde Sacrament doth byynge with it. Therefore they do verie wyckedlye, that in anye wyse do contempne it. And those maye be seene, and iudged to contempne it, whiche eyther do rayle at it, or els hauyng oportunitie to haue it ministred, do refuse it, or wyllingly neglecte it.

And the formall wordes vsed in Confirmation, (whiche in olde tyme was called *impositio manuum*.) are these. *Signo te signo crucis, et confirmo te chrismate salutis: in nomine patris, et filij: et spiritus sancti.* That is to saye: **I sygne, or marke the With the sygne of the Crosse, and confyrme the With the chrysmie or oyntment of helth. In the name of the father, of the sonne, and of the holy Ghost.** And of this imposition of handes, we haue (besydes many other places exprest in scripture) a notable example in the .x. of Saynt Marke, practised and vsed by Christe hym selfe. And this Sacrament of Confirmation, or layinge of the byshops handes, was instituted, ordeyned, and vsed in the catholyke Church, to remedye the weakenes that ryseth of the some or rage of concupiscence, whiche weakenes remaineth in vs for oure exerceyse, and is of two sortes, that is to saye: inward and outward. The inward, is a certayne shamefastnes, or timerousnes, whereby we do not boldely confesse the name of Christ, as Christe requyreneth of vs, sayinge in the tenth Chapter of Saynte Mathewe. *Omnis qui cons*
fit bibens

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fitebitur me coram hominibus, confitebor et ego eum coram patre meo qui in caelis est: qui autem negauerit me coram hominibus, negabo et ego eum coram patre meo qui in caelis est. That is to saye: Every one that Wyl confesse me before men, I Wyl also acknowledge him before my father which is in heauen. And Who Wyl denye me before men, I Wyl also denye him before my father which is in heauen. This inwarde shamefastnes rynginge without fayle of the inwarde weakenes, is taken awaye by confirmacion, where in the forehead is made the sygne of the crosse, in whiche place is disclosed our feare, and shame, in asmuche as we stricken with feare, do waxe pale, and beyng ashamed, we do blushe and waxe redde. Wherefore he that is baptised, is after wardes armed in confirmacion, with the sygne of the crosse, to the intent he may thereby remember, that he shall ouercum by vertue therof, al maner his enemies, as before hym dyd his cheife capitayne Iesus Christ, vnder whose banner, he is now become to be a souldiour: and lyke wyse thereby boldened and assured, that as the dystroyenge aungell, dyd forbear and passe by those houses in Egypte, whose doore postes, and lyntell, he dydde see to be enoynted with the bloude of the lambe, so the wicked spyryte beholding the person baptised, and confirmed with the tryumphaunte sygne of the crosse is, discouraged to make anye hote assaulte agaynst hym.

And the other weakenes which is outwarde, is a certayne instablenes, or inconstancye, to stand and abyde earnestlye, both in woordes and dedes, before
all

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all personnes, and estates, to the defense and mayntenance of the Chrysryan religion and fayth, to the beste of his power, that the sayinge of S. Paul in his epistle to the Romaines, the tenth chapter, may be benefited in hym, wwhere is sayde : *Corde creditur ad iustitiam, ore autem confessio fit ad salutem.* That is to saye : **B**eleife with harte, is to iustice, but confessiō is made by the mouth to saluation.

And this outwarde weakenes, is also expelled in confirmation, by the Chrysine of healthe, whiche maketh the person enoynted, to be in courage, and boldenes, hauyng therein the ayde and assistance of the holy Ghoste, agaynste all manner of enemies bodely or ghostlye.

Co

Of the Sacrament of Penauunce, and
The exposition or declaration thereof.



HA VINGE nowe spoken of the Sacra-
ment of Baptyſme, wherby al ſinnes,
orygynall and actuall, are remitted
and forgyuen: And hauing alſo ſpo-
ken of the Sacrament of Confirma-
tion, wherby the partie ſoo baptized
and confirmed is made able to reſiſt and abyde, yea
and to ouercome the aſſaultes of all his enemyes. It
ſhall nowe be conuenient (Foraſmuch as man ha-
uing all theſe greate helpes, and remedies at God-
des handes dothe for all that manye tymes, by his
owne faulte, fall into ſynne, and then can neyther by
baptyſme, nor Confirmation be purged, or quytte
hereof, but muſte nedes in that caſe haue the benefit
and helpe of Penauunce, which as S. Hierome ſay-
eth, is after ſhipewrackle the ſecond table or planke,
to be holpen and ſocoured by) that conſequentially, and
keypyng the due promyſed order, we do ſpeake heere
next of penauunce. For as it is neceſſarye for the body
whan it hath ſurſyted and loſt his priſtynne helth, to
haue phyſicke to reſtoze the ſame agayne: ſo neceſſary
it is for the ſoule, when by ſynne it is ſpotted or deſy-
led, to be made cleane and beutified a freſhe by pe-
naunce. For an entry vnto whiche matter of Pe-
naunce and for the more clere vnderſtanding thereof
ye ſhall note. ii. thynges, the fyrſt is howe this worde
Penaunce is here to be taken.

THE ſeconde is, what is properlye ment by the
ſacrament

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sacramente of Penance. And as concerninge the
first ye shall knowe that this worde Penance, as
it is here in this treatise to be taken, doth signifie an
inward sorowe, and greife of the harte for the synnes
by vs done and committed, and an hatred and de-
testation of the same, with an earnest desyre to be
purged and ryd from them, and fynallye to recouer
and get agayne the grace and fauoure of GOD, by
such meanes and remedyes, as GOD hath appointed
for the obteynnyng thereof: with a stedfast purpose &
mynde, neuer to offende agayne. for without suche
purpose and mynde, he that sayeth he is sorre for his
offences committed agaynste the highe maiestye of
GOD and yet still continueth or intendeth to con-
tinue in the same, is no penitent, but a dissembler or ra-
ther a deryder of Penance. And in this sorte & after
this acception Penance is commonly taken, as wel
in the new as in the old Testament. And thys sort or
kynde of Penance is so necessary for mans saluati-
on, that without it no man that offendeth GOD, can
be saued or attayne vnto euerlasting life. And as tou-
chyng the second thing it is to witte, what is mente
by **The Sacrament of Penance.** We shall vn-
derstand, that it is properly the absolution pronounced
by the priest vpon such as be penitent for theyr synnes
and so do acknowledge and confesse them selues to
be. for the obteynnyng of which absolution or sacra-
ment of Penance, there are required .iii. seuerall
thinges, it is to witte Contrition: Confession, and sa-
tisfaction, as being wayes, and meanes most expe-
dient and necessarye to obtaine the saide absolution.

And

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And here to begyn with **Contrition**, which is the first parte to perfectte penance, ye shall learne that it is a sorowe willingly taken for our synnes, with a purpose and intent, to confesse them, and to satisfie for them: and neuer to committe them agayne, withoute which contrition it wyll not be that any person can be truly and perfectly penitent, or yet haue hope of remission or forgyuenesse of hys synnes, nor yet ought the priest to absolue any that wanteth thys contrition.

Wherefore necessarie and expedient it is for the synner, willing to haue absolution of his synnes, to consider these thinges folowing, first to haue a continual remembraunce of hys synnes. *Esaie. 38. & Psalme. 37.* Seconde to consider the vilenes of the synnes, and to haue therevpon a shame in hymselfe to haue committed them. *Prouer. 12. Ioan. 8. 1. Petri. 2. Hiereme. 2.* Thyrde to haue in consideration both the terrible day of iudgement, and also the eternall payne of hell that is due for synnes, and the losse of the ioyes of heauen, from the which vnrepentante synners be excluded. *Sapientie. 5. Luce. 16. 1. Petri. 4. Ecclesi. 7.* which thinges being so considered on the behalfe of the sayd synner, and he therevpon further remembryng, what a fylthy and vitious life he hath ledde, and howe he thereby hath prouoked the high indignation and wrath of GOD, considerynge also with hymselfe the dignitie and puritie of that state wherunto he was called in baptisme, with his promysse there made vnto GOD, ouer and besides manyfold benefytes dayly by him receyued of GOD
shall

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shall engendre in the synner an earnest sorowe, for he leauinge so louinge a Lorde, hath by sinne made him selfe thral to the deuyl.

AND herebpon being thus moued and troubled in spirite, & lamenting with hymself the miserable estate, whiche he is now in, by his owne default, he shalbe pricked and stirred in his hart, accordynge to the teachyng of the scriptrue, & the instructyng of his mother holye Church, to repayre to a preiste being the minister which God hath ordeyned, and appointed therein, to pronounce the sentence of remission of synnes in this behalfe. Accordyng as well to the counsayll of Saynt James (Jacobi. 5) as also to the ample of them that were conuerted at Ephesus, who beleuyng dyd come, confessyng, and shewing there actes and dedes. Actorum. xix, And because here we doo touche and speake of confession, whiche is the second thinge towardes parfitte Penauce, ye shall therefore knowe that albeit, this worde Confession both in scriptrue and in prophane authoys doth signifye many thynges and in diuerse sortes, yet Confession, (as it is heare to be accepted and taken) is a voluntarie, lawfull, and sufficient declaration, or vtterynge of synne, to be made vnto the priest hauynge sufficient auctoritie to giue absolution therein. And when I do say A declaration or vtterynge, I do vse the same to exclude mentall confession, whiche though it may and ought at all tymes to be made vnto God, yet that is not that sacramentall confession of which we heare speake. And when I do say Voluntarye.

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Voluntarye, I do put in that to declare, that lyke as wyllngly the synne is committed, so also willingly and without compulsion the confession ought to be made. And when I do say **Lawefull and sufficient.** I do put in that, to declare & it is not Inoughe to make a bare or naked confession, not carynge how or after what sorte it be made, but to make it in suche wise that it may be lawefull and sufficient, That is to say, after dewe deliberation and consultation for sene and had, to so order the same, that it may be done as is comprehended in these verses folowinge.

Sit simplex, humilis, confesso pura, fidelis.

Atque frequens, nuda, discreta, libens, uerecunda.

Integra, secreta, lacrimabilis, accelerata.

Fortis, et accusans, et sit parere parata.

That is to say: **Let** confession be playne, humble, pure, saythefull, and often, not cloked, discrete, voluntarye, hauinge shamefastnes, hole, secrete, lamentable, spedy, stronge, accusatorye of hyin selfe, and readye to obeye

AND when I do put in thys worde **Synne.** I doo that, to declare that he who commeth to confession must not do as the proud Pharysie did, who praised himselfe and condemned the publican Luce. 18. But humblye and lowely (as is beforesayd) he must declare and shewe his owne synne, berefying in him selfe the saying of Salamon in the. xviij. chapiter of his prouerbes. *Iustus prior est accusator sui.* That is to saye **A iuste man is fyrste an accuser of hymselfe.**

AND fynallye when I doo saye those wordes

D. vnto

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Unto the preist hauyng sufficient aucthoritie to gyue absolution therein. I do purposely put in them to declare that he who shall gyue absolution must be both a preist and also haue sufficient aucthoritie to gyue absolution.

NOVV concernyng satisfaccion, which is the thirde thinge that apperteyneth to perfect penaunce, ye shal knowe, that albeit this worde **Satisfaccion**, is diuersely taken aswell in scrypture as other where: yet as it shalbe here considered, and as it is taken in the publyke and common vse of the catholike Church in this matter, it is a chastemente or punyshmente which is inflicted or put by the preist vpon the penytent synner (so confessyng hymselfe) accordyng to the nature and qualitie of the offence by hym committed. And hereby appeareth that when we here do speake of satisfaccion, we do not meane that the penytent synner by anye payne, or punyshmente by hym to be suffred, can worthelepye eyther merite remission of his synnes, or make vnto GOD any iust or full recōpense equyualent to the synne, whiche he hath commytted agaynst GOD, and so satisfiye GOD thereby, (whiche in dede after that sorte he neuer can do, for that sorte of satisfaccion onely apperteyneth to our Sauyoure CHRIST, who alone by hys gloyvous passion hath worked and purchased the same) But to satisfiye (as here is ment by satisfaccion) is, the synner after contrition, and confession, to submitte humblye himselfe to suche disciplyne and wayes of reformation, as the preist hearyng his synnes and offences, shall by hys discretion

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discretion and wysedome, agreable to the worde of
God, thinke mete and conuenient, whiche humble
submission (with consent and agreement to receaue
discipline) made by the penytent vnto the preist be-
inge the ghostlye father, cyther to the gyuyng of
almes, makynge of prayor, byng of fastynge, or of do-
ynge any such like workes of penance, shall make
the sayd penitent an apte vessel to be partaker of
onely satisfaction procured, merited, and gotten by
the precious death of our Sauour CHRIST IESVS,
and it shall gyue great occasion and good matter to
the penitent synner alwayes after, to leade a newe
lyfe, declining from vyce, and embracing vertue, yea
it shall enduce him not onely to restore to all men, all
that euer he hath vniustlye taken or reteyned from
them, and to recompense all hurtes and iniuries in a-
ny wyse done vnto them, accordyng to his habilitie
and power. But also to forgyue vnto all men for
CHRISTES sake all such iniuries and trespasses as
they in any wyse haue commytted, or done agaynste
hym. And the penytent synner being content thus
to do (wherein he shall vndoubtedly muche please al-
myghty God, who by vertue of CHRISTES satisfac-
tion will accept, & allowe, of his infinite goodnes this
satisfaction, & contentment so don by man) the sayd pe-
nitent synner may desire to heare the comfortable wor-
des of remission of synnes, and to haue absolution
thereof gyuen and mynystred vnto hym by the priste.
Accordynge to whose desire, the preist beyng GOD-
DES minister therein, muste (ensuinge the Gospell)
pronounce and gyue vnto, and vpon the sayde peni-
tente

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tent synner, the sentence of absolution: vnto þ which sentence the sayde penytent muste gyue credence, w perfecte fayth and beleife, that his synnes are nowe frelye forgyuen, by the merytes of Christes blessed passion in this sacrament of Penance, hauing thys contrition, Confession, Satisfaction and absolution, which we haue spoken of. And albeit in the late pestiferouse scyline, that ouerwhelmed this realme, thys Contrition, Confession, satisfaction, and Penance were condemned and deryded, or at the leste wise in maner neglected of all folkes, yet in very dede they so ought not haue bene (considering they are allowed & approued by scripture, as anone shalbe Declared, and shewed vnto you) and haue bene euer continuallye receyued, bled, and muche set by, as thinges most necessarye and profitable in the catholike Churche, for the amendement of mennes lyues, and for theyre attonement with almyghtye God, and to be kepte in good state and ordre, to theyr great comforte, and speciall releife. And emongest a greate nomber, of commodities, that do come by Confession, this is not the lest that where by custome, or otherwise men be drouned in synne, and do not se the abhomination, and filthynes thereof, and therefore many tymes, do want Contrition, and consequently remedye and helpe agaynst theyr synne, they hauing a discrete honest godly father, and deuoutly commyng to hym, may by his good instructiō & exhortatiō grounde d by þ word of God, be stirred & moued to detest theyr synne, & to lamēt theyr noughty liuing, & therbypon to entre into a newe lyfe & to vse godly conuersatiō, and honest behauiour in al their doings. And albeit this way before

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described be þ̄ ordinary way & meanes for sinners, to
obteyne remissio of syn, & to be reconciled to þ̄ fauor of
almightye GOD, yet in case there do lacke a preyst to
make this confession vnto, and so to obteyne of him,
being Goddes minister, the saide absolution: or þ̄ the
synner by extreme necessitie can not do and fufyl (as
of dutye he ought & gladly he should) þ̄ said workes of
Penance in confession so enioyned vnto him: the in
that case & hauing this good will, and being other-
wise truly w̄ all his hart repentant of his hole former
noughtie life, not wanting therw̄ a hartie mynd & vn-
fayned purpose through Goddes grace to do þ̄ same,
whē such necessitie shal cease & good occasion or opor-
tunitie shalbe gyue, the said sinner vndoubtedly shal
haue at Goddes handes pardō & forgyuenes of all his
said synnes & misdoinges, for (as S. Ciprian doth say
in his first booke. *Contra Demetrianum*) even in the howre of
death whē þ̄ soule is redy to depart out of þ̄ body, the
great merciful goodnes of God doth not dispise Pe-
naunce, so þ̄ neither þ̄ greatnes of synne, nor þ̄ shortnes
of tyme, nor yet þ̄ enormitie of life, do exclude þ̄ sinner
from þ̄ mercy of God if so be, ther be true contrition &
vnfained change of the hart frō synfull conuersation.
An example wherof we haue of þ̄ these þ̄ did hang vpon
þ̄ crosse, who asking mercy w̄ a cōtrite harte, was
in þ̄ case furthw̄ made a citezen of Paradise, & wher
as he deserued cōdemnation & punyshment, this his
contrite hart did chaung his paine into martirdom,
and his bloude into baptisme: yet this notwithstanding
no man ought, vpon hope of Gods mercy styll
to contynue in synful lyuing (like as no man woulde
be sycke in hys bodye vpon hope to. recouer health)

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for such as wyll not forsake their wickednes, and yet do thinke that GOD wyll forgyue them, are ful many tynies, and commonly, soo preuented with the iuste plague of GOD, that neyther they haue tyme to conuerte, nor yet grace to receyue the benefitte of forgynenes. For consideration of which daunger, scripture (Eccle. 5) doth say thus. *Non tardes conuerti ad dominum, et ne differas de die in diem: subito enim ueniet ira illius et in tempore uindictae disperdet te.* That is to saye: Thou must not slacke to conuerte or tourne to GOD, and thou must not differ or lenger from daye to daye, for in dede his anger Will come sodenlye, and in the tyme of vengeance he Will destroye the.

wherefore embracinge the mercye of GOD on thone syde, and fearynge the iustyce of GOD on thother side, let vs at no tyme, neyther dispayre of forgynenes of our synnes, nor yet presumptuouslye remaine styll in our synnes, knowinge that the iustyce of GOD will straytlye exacte and requyre the dettes of all men, which be not forgynen or pardoned by his clemency. Heare in this matter, amongst many other thinges two poyntes are specially to be noted and considered. The fyrst is that althoughe the death of Chryste be a satisfaction, deseruyng and merytunge the remission of our synnes, and not onely our synnes: but of the synnes of the hole worlde (as Saynte Ihon sayeth, 1 John. 2) *Et ipse est propitiatio pro peccatis nostris, et non pro nostris tantum sed etiam pro totius mundi.* whereby euerlastynge death is sufficiently of Chrystes parte abolyshed, yet on our behalfe it taketh not alwayes effecte, by rea-

son

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son that we endeuor not our selues that it may be duly applied vnto vs. For such is the mercy of CHRIST that he woulde haue all to be saued, and therefore when he approached nigh vnto the citie of Hierusalem and saue the great enormities and wickednes thereof, he wepte vpon it and sayde. *si cognouisses et tu et quidem in hac die tua, que ad pacem tibi: nunc autem abscondita sunt ab oculis tuis* Luce' 19. That is to saye: And thou yf thou hadest knowen, and that in thys thy daye, those thinges which belonge vnto thy peace, but nowe are hid from thyne eyes. Luke the. xix. for which cause also Chryst likewise in the reproche of Hierusalem cryed vnto it sayinge Mathei. 23.

Hierusalem hierusalem qui occidis prophetas et lapidas eos, qui ad te missi sunt, quoties uolui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas suas, et noluisti: That is to saye: O Hierusalem Hierusalem, which doest kill the Prophetes and doest stone them whiche are sent vnto the, howe often wolde I haue gathered thy chyldren together, as the henne gathereth her chychens vnder her wynges, but thou wouldest not: Mathewe. xxiii. According wherevnto Chryst also said vnto his Disciples (Mathei. 16) *si quis uult post me uenire, abneget semetipsum, et tollet crucem suam, et sequatur me.* That is to saye. If anye man will come after me let him denye hym selfe, and take his Crosse and folowe me. And immediately there doth folowe. *Qui enim uoluerit animam suam saluam facere perdet eam. Qui autem perdiderit animam suam propter*

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me inueniet eam. That is to say: For in dede he that
Wyll saue his soule, shall lease it: and he that
Wyll lose his soule for my sake, shall fynde it.
Agreable where vnto S. Paule, not contented to
haue sayd that, no dampnation is to them that are in
corporate to CHRIST, and which do not walke af-
ter the flesh, but after the spirite, nor beyng conten-
ted to haue called them the chyldren of GOD, & heirs
of GOD, and coheyrers of CHRIST, doth in the .viii.
chapiter to the Romanes, knytte vppe all those thin-
ges together and concludeth all the same to take ef-
fect cōditionally, saying. *si tamen compatimur, ut et conglorificemur.* That is to say: If yet We do suffer with him
that with hym also we maye be gloryfied.
And thys to be true it well appeareth for that, that
at the day of Judgement when the sonne of man shall
come in his glorie, and all his holye Angells with
him, and on the one syde of him there shall stand the
shepe, & on the other the goates, it shall not be suffici-
ent or inoughe to say to Chryst: Syr you haue suffici-
ently redemed vs by your passio, we nede not for our
parte to do any thyng at all, sauing to beleue you so
to haue done, for Chryst then shall say otherwyse vn-
to them, for vnto the blessed chyldren of his father he
shall say: *venite benedicti patris mei, possidete paratum uobis reg-
num a constitutione mundi. Esuriui et dedistis mihi manducare &c.* That
is to saye: Come you the blessed of my father,
do you possesse the kingdome prepared for
you from the creation of the worlde. I haue
ben

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ben hungry and ye haue giuen me to eate &c. And vnto the wicked standyng on his lefte hande he, for the omitting of the said workes of mercy, shal say: *Discedite a me maledicti in ignem eternum qui paratus est diabolo et angelis eius: Esuriui enim et non dedistis mihi manducare &c.* That is to say: Goo ye from me ye cursed, into euerlasting fire, which is prepared for the Deuell & his Aungells, for I Was hungrye and you gaue me not to eate &c. fynallye in fewe wordes S. Paule to the Galathians the .vi. chapter, dothe tell vs what is our partes in this behalfe to do, saing. *Bonum autem facientes non deficiamus: Tempore enim suo metemur, non deficientes, ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei:* That is to saye: Let vs not be Wery of Well doyng, for in the conueniente tyme We shall reape Withoute ceaſyng or Wearynes. Therefore While We haue tyme, let vs do good vnto all folkes and speciallye vnto them which are of the household of faith. So that by al these scripatures it doth most euidently appeare, that besides the passion of Chryste, there is some what also required of vs: soo that, we maye not laye all the burden on Christes backe, though he be able to beare it, but we must take parte of the burde our selues, and laye it also vpon our owne neckes to, as wherby we may be pertakers and accepted to enioye that thing, which of Christes parte is fullye purchased all redye. The second thing most nedefull also here to be declared vnto you is, that although y^e gylte

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of synne, be in this sacrament of Penauce throughe the bountifulnes of CHRIST cleane taken away, yet by the iustyce of GOD there remaynethe a temporall payne, An example whereof we haue in the .ii. boke of the kinges in the .xii. chapter: where notwithstanding that Nathan, the messenger, and prophete of GOD had declared to Dauid, that hys synnes were forgyuen hym, yet for al that, temporall punishmente was inflicted. And so lyke wyse Exodi. 32. & Numeri 14. Besides these, we haue an other euident example in our owne selues, for albeit al synnes originall and actuall be in our baptisme remitted vnto vs, as hath bene before in the Sacrament of Baptysme declared vnto you: yet the paynes do remayne whiche are inflicted by God hymselfe for origynall synne, as all the incommodities we haue therefore in our bodye, and death also of the same, as appeareth. Genesis tertio. And though this thing thus playnely declared maye seme to suffice for the full instruction of the ignozante in this sayd Sacrament of Penauce, or in the paytes thereof, or in all, yet if anye shalbe desyrous vpon promyle made before to haue further testimonies of Scrypture and of the fathers, they shall here folowe orderlye.

And fyrste as concernynge penauce in generall, we rede in the .xviii. of Ezechiel thus. *Si autem impius egerit poenitentiam, ab omnibus peccatis suis que operatus est, & custodierit precepta mea et fecerit iudicium & iustitiam, uita uiuet, & non morietur.*

That is to saye: If the Wicked do penauce, fro all his synnes whiche he hath commytted,
and

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and kepe my commaundementes, and doe iudgement and iustice, he shall lyue With life, and shall not dye. And in the. xi. chapter of Sapience, is wyrtten. *Misereris omnium quia omnia potes, & dissimulas peccata hominum propter poenitentiam.* That is to saye: **Thou** **Lozde** hast mercye vpon all, for thou canste do all thynges, and doeste make as thoughe thou diddest not see theyr synnes, for penaunce sake. And in the. viii. of the actes, **Simon Magus** goynge aboute, and thinkynge that he myght bye the holy ghost for mony, was by **S. Peter** rebuked therefore, and also after that, he was counsayled, or rather commaunded thus. *Poenitentiam age ab hac nequitia tua, & roga deum, si forte remittatur tibi haec cogitatio cordis tui.* That is to say: **Do** penaunce from this thy Wyckednes, and praye to **God**, yf per aduenture, this thoughte of thy harte may be forgeuen thee. And farther in the seconde of the Apocal. the churche of **Ephesus** is admonyshe and prouoked vnto penaunce after this maner: *Memor esto, unde excideris, & age poenitentiam: & prima opera fac, sin autem, uenio tibi cito, & mouebo candelabrum tuum de loco suo, nisi poenitentiam egeris.* which is to saye: **Remember** from whence thou hast fallen, and do penaunce: and do thy fyrste Workes, but yf not, **I** come vnto the quyckely, and wyll remoue thy candlestycke from his place, vnlesse thou do penaunce.

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Of this penaunce you maye fynde other testimo-
nyes in the holy Scriptures, as Ecclesia. ii. Math. iij.
Luk. xiii. xv. xviij. Rom. ii. ii. Pet. iii. Apoca. ix. &c.

And as touchynge contrition, whiche is the se-
conde thyng here considered, what more maye be
sayde therein, than that whiche the holye ghost spake
by Dauid's mouth (Psal. cxxi) sayenge: Dixi confitebor ad
uersum me iniustitiam meā domino, & tu remisisti impietatem peccati mei.

That is to saye: I did purpose with my self and
sayde: I wyll confesse vnto God myne vn-
rightfulnes agaynst my selfe, and thou haste
forgeuen the wickednes of my synne: Accor-
dyng to whiche sense, the selfe same Dauid (crauing
the mercye of God after his synne) dyd saye: Cor contritū
& humiliatum deus non despicies, That is to saye: A contrite

and an humble harte (thou God) Wylte not
despyse: Moreouer Achab, althoughe he was neuer
so euill a man, yet hauyng remorse of cōscience for his
euill dedes, and humblyng him selfe with a contrite
harte he dyd heare these wordes of Goddes mouth,
spoken vnto the Prophete Elye: Nonne uidiſti humiliatum
Achab coram me? quia igitur humiliatus est coram me, non inducam malum
in diebus eius, sed in diebus filij sui inferam malum domui eius. 3. Reg. 21.

That is to saye: Hast thou not sene Achab hum-
bled before me? Therefore because he is thus
humbled or contrite before me, I wyll not
bryng in this plague or euyl in his dayes, but
in the dayes of his Sonne I wyll bryng mis-
chief vpon his house, or familie.

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Of this contrition and sincere sorrowfulness of hart;
a great number of places are in the holye scriptures,
and amongst the reste, ye may consider, the.ii. cor. vii
psal. vi. xxxvii. cxviii. Iohel. ii. Math. v. &c.

THYRDLY concernyng this Sacramentall confession to be proued by Scriptures and auctorities,
yea and to haue bene of Christ and his Apostles lesse
and commended vnto vs, albeit a very great number
of places might be brought in as the .5. and .16. of Le-
uit. Numer. 5. Prouerb. 28. 1. Ioan. 1. &c. Yet these so-
lowinge for this present maye suffice: And first of all
consider you that the olde testament (accordyng to
the teachyng of S. Paule ad Hebreos. 10) is a fygure
of the newe, and hath not the very light it selfe, And
seing that in the olde testament all those that shoulde
be healed were commaunded to offer theyr gyftes, &
shewe them selues to the preistes, Leuit. 14. so also in
the newe testament Christ commaunded that to be
done Mathei. 8. to signifye that thyng which in the
olde lawe was figured by the shewing of the persons
vnto the leuiticall preistes, to be nowe in the newe
testament by auricular confession accomplished and
fulfylled, or els should there haue bene a shadowe w-
out a body, and a fygure without a verytie. And vn-
to this sence S. Augustyne, Chrysostome, Bede and
other, entreating vpon the same place of Mathewe,
do fullye agre. Secondly Salomon the wisest of all
men (Prouerb. 27) doth saye. Diligenter agnosce uultum pecos
visui That is to saye: Diligently knowe and be-
holde the countenaunce or behauiour of thy
beast.

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beaste. Not meanyng thereby a brute or vnrasonable beaste, but as *S. Paule* in the .ix. to the *Corinthians* by oren, doth vnderstand reasonable creatures, so he in the sayd place by the beaste, doth vnderstande such reasonable creatures, as are vnder the charge of other, the pastors and gouernours whereof be bound diligently to loke vpon them, perfectly to know the, and discretely to ble them: Discernynge skab from skab and lepre from lepre: Whiche thinge man (not knowing the hart or conscience of man) cannot doo, vnles it be by the partie that is infected, so confessed and reueled vnto hym. Which thing openly to do he is not commaunded nor the mater so requyryeth, and yet not to doo it secretly and in confession, it is synfull and daungerous. Wherefore *S. James* not requyryng that men should openly diffame the selues by vtterynge to other theyr synfull lyfe, and yet neuer thelesse willing that we should vnburden oure conscience and mynde penitentely by confession, after that he hath spoken of the byrnyng in of prests to anoynte the sicke, he by and by (lest parchaunce any man should thinke that mentall confession to God onely were sufficient) doth saye: *Confitemini ergo alterutrum peccata uestra* &c. which is to say: Confesse you therefore one to another your synnes. Not meaning that euery man to other indifferently should confesse hymselfe, but referrynge the matter to the priest, of whom immediatly before he dyd speake, entreating of the visiting of the sicke and the anoynting of them, and thus doth *Saynt Augustyne Saynte Bede, & Eusebius,*

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Eusebius, vnderstand those Scriptures. And that you may be assured (yf ye accordynge ye doo confesse your synnes) that from and by GODES owne mouth ye are absolved, & that all preistes in the Apostles, receyued full authoritie bothe to bynde and louse the synnes of the people: ye shall for a profe herein consider emongest other thinges, the facte of CHRIST in hys reuyuing of Deade Lazarus, which is notably recorded in the .xj. chapiter of Saynte John, where Christ thinking it not sufficient to reuyue Lazarus, and to call hym out of his graue, sayd, *Lazare ueni foras.* **Lazarus come forth.** And thereupon lazarus by and by reuyuyng, and in his wynding shete ryfing, beyng bounde hand and fote, dyd come furtth. And yet to declare by a visibler signe the Authoritie to remayne with Chyrstes disciples and theyr successours, to louse men bound with synne, CHRIST did saye to them. *Soluite uos eum et sinite abire.* That is to say, **Lose you him, and suffer him to go his way.** And as for that place of the .xvi. of Saynte Mathewe, where the power of the keyes, is promysed to be gyuen vnto preistes and mynisters to absolve and forgyue synnes, and also for the place in the .1st. of John, where Christ after his resurrection breathing vpon his disciples, and perfourmyng his promysse dyd say. *Accipite spiritum sanctum, quorum remisistis peccata, remittuntur eis et quorum retinueritis, retenta sunt.* That is, **Take ye the holye Ghost, whose synnes ye forgyue, or release, those are forgyuen or released, and whose synnes you**

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you Withholde, they are Withholden.

These places I saye are so euidente, that no man can with any learninge, or chirsten conscience, withstand or depraue them, but they must be moste bayleable for this present purpose.

And for the establisshyng of al mens saythes here in, here foloweth farther the consent and determination of thre of the most godly and aunciente fathers of the primitiue church in this case, to whose determination al other catholyke (almost innumerable) wyters do agree. And fyrste Clemente (the successoure of S. Peter) in his first epistle to S. James the brother of Chyste, sayth these wordes: *Quod si forte alicuius, cor uel lis uor, uel infidelitas, uel aliquod malum, latenter irrepserit, non erubescat (qui anime sue curam gerit) consiteri hec hanc qui preest, ut ab ipso per uerbum Dei, et consilium salubre curetur: quo possit in egra fide, et operibus bonis, penas eterni ignis effugere, et ad perpetua uitae premia peruenire.*

That is to saye: If peraduenture any rancor or infidelitie, or any other euil hath priuely crept into any mans harte, let not him (which esteemeth his owne soule) be ashamed to confesse those faultes vnto hym which hath charge ouer hym: that he maye of hym be cured by the worde of God, and holesome counsayle, that he may thorough perfecte sayth, & good workes, auoyde the paynes of eternall fyre, and come to the perpetual rewarde of eternal lyfe.

In lyke sorte Digen vpon the xxxvii. Psalm, and

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in his seconde Homelye, doth compare sinne (not confessed to a preist) vnto rawe and vndigested meat, distemperatynge verie sore the stomacke, and the hole bodye, whiche yf it be vomited by, easeth the stomack and restoreth helth: so (sayth he) synne beyng pryuelye kepte, doth in wardely trouble the conscience: & therefore he wylleth vs to confesse the same, and also diligently to loke about, and take good hede in chusinge our spirituall phisition, whiche maye minister vnto vs, a conueniente medecyne for the purgynge of oure consciences.

And to knytte by this place of pryuate, or auricular confession, we wyll nowe brynge onelye one place more, whiche is written in the seconde boke of Saint Augustyne, *De uisitatione infirmorum*, in the. iiii. chapt. and wrytten to his Nephewe, lyinge on his death bedde, where he sayth thus. *Sunt quidam qui sufficere sibi ad salutem autumant, si soli deo, cui nihil occultum est, quem nullius latet conscientia, sua confiteantur crimina. Nolunt enim, aut erubescunt, siue dedignantur, ostendere se sacerdotibus, quos tamen inter lepram et lepram discernere per legislatorem constituit dominus. Sed nolo ut ipsa decipiaris opinione, quatenus confundaris confiteri coram domini uicario, tabescens præ rubore, uel ceruis cosus indignatione: nam ipsius humiliter subeundum est iudicium, quem dominus sibi non dedignatur uicarium. Ergo ad te uenire roges sacerdotem, & fac ipsum conscientiarum tuarum penitus participem. Non seducat te somnium illa superstitio quæ uisitando confirmat, quia saluat, sacerdote inconstuto, ad deum peccatorum confessio. Nos autem non abnegamus, quin sit ad deum frequenter referenda confessio peccatorum, Beatus etenim qui tenet bit & allidet paruulos uel maximos suos ad Petram, Petra autem Christus est. Sed testamur, & testatur illud sana doctrina, (ne tibi applaudentium faueas auribus) quoniam prius egres sacerdotis qui mediator sit ad deum tuum salubri iudicio: alioquin & sub lege & sub gratia, ite & ostendite uos sacerdotibus (Lucæ. 17.) responsum diuinum, quomodo consummaretur? Confite-*

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mini alterutrum peccata uestra (Iaco. 5.) quomodo completeretur? Ergo cū
caricum tuarum arbiter dei uice adhibeatur p̄sbyter, & reuela ei uias tuas,
as, & ipse exhibebit antidotum reconciliationis. &c. which is to say:

Truely there are some which thynke it sufficient for theyr soule helth, if they confesse their faultes and synnes to God onelye, to Whome nothyng is hydde, and euerye mans conscience is knowen. For they wyl not, or they are ashamed, or els they dysdayne to shewe them selues to the p̄sistes, to Whome God by his lawbearer, appointed the office to iudge betwene lepre and lepre: but I would not thou shouldest be deceaued with this opinion, so that thou shouldest be confounded to confesse thy selfe before Goddes bycar or deputye, either pynnyng for shame, or styffenecked with disdayne, for thou must humbly stande to his iudgemente, Whome oure Lorde disdayneth not to be his bycar or substitute. Therfore desyre the p̄siste to come to the, and make hym pryue throughlye of all thy conscience. And let not that superstition of the dreamers deceaue the, whiche in visitinge, doth confyrme or beare the in hande, that confession of thy synnes to God (the p̄siste not beyng made preuye) doth saue the: Truelye we denye not but oftentimes we muste rehearse the confession

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tion of our synnes to **G O D**: for he is blessed
Whiche wyl kepe vnder, and all to passe, his
litle ones, or his great ones, agaynst the rock,
and the rocke is **Christe**. But we do testifie,
and the true perfect doctryne doth testifie the
same (Whiche we do saye, least thou shouldest
fauoure the eares of them that do flatter the)
thou nedeste fyrste the holesome censure, or
iudgement of a preiste, whiche maye be a me-
diatour vnto **God**. For els howe coulde that
aunswer of **God**, **Goe and helpe your selues**
to the preistes (**Luk. xviij.**) beyng geuen both
vnder the lawe, and also vnder grace, be ful-
filled: And also howe coulde that sayinge of
S. Iames, Confesse your synnes one to ano-
ther, **Jam. v.** be accomplyshed: Therefore in
the stede of **God**, let there be had the priest, an
arbitrator or iudge of thy skarres or woundes, &
do thou open or disclose vnto him thy wayes
or faultes, and he shall geue vnto the a mede-
cynne of reconciliation. &c.

This confession to be pryuate, or (as it is termed)
auricular, you maye (markynge the place well) euy-
dently perceaue. For **S. Augustyne** in the foresayde
place (notyng the penitent, and the preist to be alone)
sayeth these wordes: *Non te pudeat coram uno dicere, quod non pos-
suis forsitan coram multis facere. &c.* And agayne: *Melius est coram*
S. ii. **uno**

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uno, aliquantulum ruboris tollere quam in die iudicii, coram tot millibus hominum graui depulsa denotatum, tabescere. That is to saye: **Be not ashamed to declare that before one man, Whiche thou wast not ashamed to doe perchaunce before many, or rather with manye. Better it is to abyde some shamefastenes before one man, then in the daye of iudgemēt before so manye thousandes of men. With, or by a greuous repulse noted, to peryshe.**

But now we fynally to speake touchynge the groud and auctorities for satisfaction, both by the scriptures, and also by the other catholyke, and mooste auncient wyrters of the Church, let vs first consider Job, who in the .xlii. chapter, sayth: *Ego me reprehendo & ago poenitentiam in fauilla, & cinere.* That is to say: **I rebuke my selfe, and do penance in duste and ashes: sygnifyenge by that, to make a satisfaction for his misdedes, and that he woulde outwardely declare his contryte harte by his bodely affliction, after the customable fashyon vled in scriptures, in sacke cloth ashes, and dust. &c. After which maner Chryste, in the Gospell (Math. xi.) when he reprehended Corozaim, and Betzaida (synnefull cities) in whome he hadde wroughte myracles and preached of the kyngedome of heauen, sayde: *Si in Tyro & Sidone factae essent uirtutes quae factae sunt in uobis, olim in cilicio & cinere poenitentiam egiissent.* Which is: **If in Tyre and Sydon had ben wroughte the wonderfull workes, Whiche haue bene done in you longe ere this, they woulde haue done****

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done penance in sackcloth and ashes. noher
by appeareth that Christe dyd not reprove the afflic-
tyng of the bodye, but rather allowed it, as beyng
a meane and waye to make satisfaction.

Further we maye consider the thyrde chapiter of
s. Luke, where, vnto a greate compaigny commyng to
John to be baptysed of hym, he sayde, reprovynge
theyr harde hartes, *Genimina uiperarum quis ostendit uobis fugere
a uentura ira? Facite ergo fructus dignos poenitentiae.* That is to saye:
You adders broode, Who hathe geuen you
warninge to flie from the Wrath of God to
come. Do ye therefore & Worthy fruytes of pe-
nauice. Upon whiche place S. Chrysostome sayth
thus. We shal do the Worthy fruytes of penāce
yf we do thinges contrarve to the faultes be-
fore committed, as if thou hast taken awaye
other mens goodes, restore them, and begyn
nowe to gyue thyn owne, if thou hast bene
a longe tyme an aduouterer, suspend thy selfe
from thine owne, and frome the lawfull vse
of matrimonie, and for a time bynde thy selfe
to chastitie, if thou hast hurt thine neighbour
either by Worde or dede, make him a sufficiēt
amendes, and speake Wel by him, for it is not
sufficiente for a man that is Wounded to pull
oute the darte out of his body, but he must al-
so get medecines to heale the Wounde.

To

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to these things shall ye adioyne the Counsayll of Saynt Paule in the .vi. chapiter to the Romaynes, where he sayth thus: *sicut enim exhibuistis membra uestra seruire immunditie et iniquitati ad iniquitatem, ita nunc exhibete membra uestra seruire iustitie in sanctificationem*: That is to saye: **L**yke as in dede you haue gyuen your members to serue to vncleannes, and from one Wickednes to an other, so nowe gyue your members to serue rightuousnes vnto sanctification. And fynallye of this satisfaccion ouer and besides these playne and manifest scriptures the holy fathers & auncient wyrters as Cipryan in his .v. sermon *de lapsis*. Dyrgene, in his .4. hom. vpon the 36. Psal. & in his 2. Homely vpon the .17. Psal. Cyrill, in his thirde boke vpon Leuit. Hierome vpon the .x. chapiter of Ecclesiastes, and vpon the Prophete Malachye, and the residue in sondry of theyr treatises, haue leste mooste sufficient testimonye. And bycause that they all in effecte do agree together, one here alone shall be alledged for them all, and that is the holye Martyr Cipryan who in his .v. sermon intituled *de lapsis* sayth thus: *Nec cesset in agenda poenitentia atque in domini misericordia deprecanda, ne quod minus esse in qualitate delicti uidetur, in neglecta satisfactioe cumuletur*. which is. **L**et not the sinner cease in doinge penauance and callyng for the mercye of God, least that which in the qualitie of faulte it selfe doth seme to be litle, woulde be accummulated or made greater, in the neglectinge satisfaccion. wherevpon he concludeth a generall

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a generall lesson of all men easely to be borne awaye
in these wordes. *Confiteantur singuli queso uos fratres delictum suum, dum adhuc qui deliquit in seculo est. dum admitti confessio eius potest, dum satisfactio et remissio facta per sacerdotes, apud dominum grata est.*

That is to saye: I beseeche you brethren let euery
man make confession of his faulte, While he
that hath offended is yet here in this Worlde,
and while his confession maie be admitted:
and while the satisfaction and remission gy-
uen by the priest is acceptable before God.
Yea, he sayeth further. Let vs conuerte vnto
God, With all our mynd, and expressing our
penaunce With true sorowes & lamentinges
for our synnes, let vs call for the mercye of
God. In which two bryefe sentences of this mooste
excellent and famous Martyr, ye do se comprysed &
conteyned, the hoole and penytente conuersion of
man to God, by contrition, Confession & satisfaction,
(which thre poyntes or partes must of necessitie be in
the doer of true Penance, and so it is required
of the sayd penitent as we before haue pro-
ued) And the sacrament of Penance it
selfe, being the absolution pronou-
ced by the priest vpon suche true
penitentes in the said sentēce
of S. Cyprian is likewise
comprehended.

The exposition of

Of the Sacrament of the Altare With
The exposition or declaration thereof.



HAVINGE herebefore spoken of three notable Sacramentes instituted by Chryst and alwayes solempnely vsed in his catholyke Church, it is to wit, of Baptisme, Confirmation, and Penauce, hauing also fyrst entreated of the Sacrament of Baptisme, whereby we haue a spirituall regeneration, hauyng consequently and secondly spoken of the Sacrament of Confirmation, commonly succeding Baptyisme, and gyuing vnto vs a spirituall augmentinge and increase of grace, boldly to maynetayne and defend the profession of oure fayth made at the tyme of our Baptyisme, and hauing thyrddly set forth the sacrament of Penauce, whiche purgeth and clenseth vs, fallynge by synne after oure baptyisme, and confirmation: Met and conuenient it shall nowe be, that we do intreate of that excellent spirituall fode, and nouryshment, which in the sayde catholyke church is ministred, and gyuen vnto vs, beinge so baptized, confirmed, and purged.

And bycause in the sacramente of the Altar there is, that excellent spirituall fode, and true nouryshment that passeth all other, it is to witte, the most precious body and bloude of our sauour Iesus Chryste, therefore as was promised in the peface of this boke: here nowe shall be intreated of that most excellent sacrament of the Altar. And in dede ryght conuenient
mett

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mete it shalbe to entreate diligently and fully of this sacrament, in asmuch as it, bothe in worthynes, and dignitie, doth greatly surmounte and passe al the other Sacramentes of the Churche, as also for that of late yeaeres it hath most of all other, bene assaulted, and impugned, and yet of no good man, but of the wretched sorte alone.

AND to begyn, this ordre in some respecte, maye herein be thought conuenient: first to declare the institution of this sacrament. Second to set forth the blessing of it.

AND THYRDELYE to declare the notable, or rather the vnspokeable fruyte thereof. And as concerning the fyrst, this, emongest other, is cheifely to be marked, that after our Sauour IESVS CHRIST had (accor dyng to the rite & vsage of the olde lawe) eaten with his twelue Apostles the figuratiue or typical pascal lambe, & (being risen fro supper) had washed his disciples fete, he (sitting, downe agayne) did take bread, into his blessed handes & (giuing thanks) did breake it, and gaue it to hys Discyples, sayenge. Take and eate, thys is my Bodye Whyche shalbe giuen, or delyuered for you. Likewyse he toke the cupe. and gaue thanks, & gaue it vnto them sayng. Drinke ye all of this, for this is my bloude of the newe testament, which shalbe shed for manye to the remission of their synnes. Do this in the remembrance of me. These wordes, being spokē by y^e mouth of the
C. sonne

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sonne of God, who is equall in godheade with the father, and the holy ghost, and testified also by hys holy Euangelistes, ouer and besides the faythefull contynuall testimony of christes espouse, the Catholike churche, who is he y^e can, with any good ground of Serrypture, or lawefull authoritie saye, but that which CHRIST gaue to his Apostles, at the maundy, was CHRISTES very body and bloude, yea that selfe same body and bloude whiche was gyuen and shed vpon the crosse, the next day for them and al mākinde. The veritie of whiche Article, the Catholike Church, being ruled and gouerned by the holy ghost hath alwayes most constantly beleued, and taughte, declaring that in this sacrament of the Aultare there is, by the omnipotencye of God, and the vertue and force of his worde, the very body and bloude of our Sauour Chyyst, really, truely, substantially, and in dede.

AGREABLY wherevnto that blessed instrumēte of God Saynt Paule (being instructed by a serreat reuelation from God of the truth of this his mistery, and speakynge of thys most blessed sacrament) dothe in the eleuenth chapiter of his firste Epystle to the Corynthyans saye in thys maner: *Ego enim accepi a domino quod et tradidi uobis: Quoniam dominus IESVS in qua nocte tradebatur, accepit panem: et gratias agens fregit, et dixit, Accipite et manducate hoc est corpus meum, quod pro uobis tradetur, hoc facite in meam commemorationem: similiter et calicem, postquam cœnauit dicens, hic calix nouum testamenti est in meo sanguine, hoc facite quotiescunque biberitis in meam commemorationem:* That is to saye: **In dede haue taken, or receyued of oure Lorde that which**

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which I haue deliuered vnto you, that is to say, That our Lorde Iesus, in that night in which he was betrayed, did take bread, and gyuinge thanks, dyd breake it, and sayde. Take ye, and eate, this is my body, whiche shalbe giuen or delyuered for you: Doo you this in my remembraunce. Likewise also he did take the cup after he had supped saying. Thys Cuppe is the newe Testamente in my bloude do you this as often as ye shall dryuke of it in my remembraunce.

Besides these most playne wordes, aswell of oure Sauour hym selfe, at the institution of this sacrament, as of S. Paule also, in the wrytynge of hys sayd secrete reuelation, which alone myght suffyce to content and certifye any godly hart herein, ther ar so manye and most euident Authorities and testimonyes of the auncient holye fathers, aswell of y greke as of the Latyne Church, concernyng the very true and reall presence of Chryst his body and blodde, in this sacrament of the Aulter, that to rehearse them all, it would be a great and an infinite labour. And yet for the establisshing of good mens myndes herein ye shall heare haue in a fewe, the full and vniforme consent of them all.

AND fyrste, Chrysostome who was patriarke of Constantinople, (not foure hundred yeare after Chryst) wrytinge in the greke tongue vpon the .x. chapter

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chapiter of Saynt Paules first epyſtle to the Corin-
thians, and expending theſe wordes of the Apoſtle,
Calix benedictionis cui benedicimus. That is to ſaye: The cup
of bleſſynge Whyche We bleſſe / he dothe ſpeake
thus: *Quod eſt in calice, id ipſum eſt quod de latere fluxit, et eius partici-*
pes ſumus which is to ſay: That Whiche is in the
cuppe or Chalyce, is the very ſelfe ſame thing
that iſſued or ranne out of Chryſtes ſyde, ther-
of We are partakers. Second S. Baſyll, beinge
alſo a greake, doth in his boke called his rules, and in
the .127. queſtion, put forthe this demaunde, it is
to witte, with what feare and perſuaſion a mā ought
to come to partitipate of the bodye & bloud of Chriſt?
and he doth make aunſwere in this wiſe *Timorem quidem*
docet nos Apoſtolus dicens Qui manducat et bibit indigne, iudicium ſibi mā-
ducat et bibit, perſuaſionem uero firmam gignit in nobis ſides uerborum do-
mini, dicentis, hoc eſt corpus meum quod pro uobis traditur, &c. which
is to ſaye: The feare in dede doth the Apoſtle
teache vs ſaying, Who that eateth & dryn-
keth vnworthely, doth eate and drynke hys
owne dampnation, and as concernynge the
firme perſuaſion or conſtant beleſſe, that doth
the ſayth of the wordes of our Lorde engen-
dre in vs, Who ſayth, This is my body which
is gyuen for you. &c.

Thyrdly the great clarke Cyrill being alſo a greci-
an, and Archebyſhope of Alexandria, aboue a thou-
ſand yeare ago, doth in his treatiſe, ſent to one called
Caloſtirus

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Calosyrus affirme and saye, that he shoulde not doute of the reall presence of CRISTES body in the sacrament, concluding, after many profes had in that behalfe, and sayeng, after this maner, *Nec dubites an hoc uerum sit, eo manifeste dicente, hoc est corpus meum, sed potius suscipe uerba saluatoris in fide, cum enim sit ueritas, non mentitur.* That is to say: And thou must not doute Whether thys be true or no, seyng he (that is to say Chryst) manifestly doth say, This is my body, but doo thou rather receyue the Wordes of oure Sauiour in saythe, for seyng he is the truthe, he doth not lye.

Nowe hauing harde the testimonye of certayne greake authoꝝ, with whom the rest do agre, We shal consequently heare the testimony of certeyne notable authoꝝ of the Latyne Church, with whom the rest do also consent and agre.

AND fyrst ye shall heare the most auncient Authoꝝ of the Latyne Church, Tertulian, who in his treatise *De resurrectione Carnis*. (speakyng of this blessed sacrament of the Aultare) doth say, in this maner. *Caro corpore et sanguine CHRISTI uescitur, ut et anima de deo saginetur.* That is to say: Our flethe doth eate, or feade vp on the body, and bloude of Chryst, that oure soule also may be made fatte With God.

Seconde in order shalbe Saynt Hylarye who is called of Saynt Hierome, *Tuba latini eloquij.* and he in his .viii. boke, *De trinitate*, doth say thus: *De ueritate carnis et sanguinis, non est relictus ambigendi locus. Nunc enim et ipsius domini professione*

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et fide nostra uere caro est, et uere sanguis est, et hec accepta atque hanc ita efficiunt, ut et nos in CHRISTO, et CHRISTVS in uobis sit. An ne hoc ueritas non est? Contingat plane his, uerum non esse, qui CHRISTVM IESVM uerum esse acum negant. That is to saye: Of the veritie of the fleme and bloude (speaking of the fleshe & bloud of Chryst) in this sacrament there is not left a place to doute. For nowe both by þe profession or declaratiõ of our Lord, & by our saythe also, there is trulye fleme, and there is truly bloude, which being receyued or taken & dronken, do cause or make this, that bothe we are in Chryst, and Chryst also in vs. And whether is not this the truth: let it chaunce not to be true vnto them who doo denye Iesus Chryste to be true God.

By al these most euident testimonies of auncient fathers, it appeareth; that in the sacramente of the Altare are trulye and reallye conteyned the bodye and bloude of our sauour IESVS CHRIST, according to the sayd institution of CHRIST. But bicause Chryst toke breade into his handes, and Saynt Paule also calleth the sacrament bread, and that therevpon the heretikes haue grownd theyr opinion that þe thing conteyned in the said sacrament is nothyng but bred, it shalbe mete to open and declare this matter further, and in what sorte the sacrament may be called bread: for the vnderstanding wherof you must know, that albeit our Sauour Chryst toke verye material breade into his handes, yet by his omnipotent pow-

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power he chaunged the nature and substance of bread, into h substance of his body: And lyke wyse he chaunged the substance of wine into the substance of his bloude, sayenge: **This is my bodye, This is my bloude.**

And this is euidentlye proaed fyrste by the .vi. of Ihon, where our Sauoure **CHRIST** himselte thus sayeth. **The breade that I Wyl gyue vnto you is my fleche: Which fleche I Wyl gyue for the lyfe of the worlde.** In which wordes it is mooste manifest, that **Christ** promysed two thynges: the one that he would geue a breade that should be his fleche, and the other is, that he would gyue that fleche for h lyfe of the worlde: Nowe yf **CHRIST** gaue not at his maundy a breade that was his fleche, and on good fryday gaue that fleche vpon the crosse for the lyfe of the worlde, then he kept not his promysse, for in no place els he did it, therfore, epyther must we saye that **Chryst** made a promysse and performed it not (which is a wycked thinge to thynke or saye of **CHRIST**) epyther ells must we say that keping his promysse he did at his maundy geue a kinde of breade, whiche was his very fleche in dede conteyned vnder the forme of breade, and that the same fleche he gaue the daye followinge vnder the visibler forme of fleche vpon the crosse: and so he performed both his promysse, that is to saye grynng a breade or sode that was his fleche, & also grynng that fleche for the lyfe of the worlde. And for a more playne & full declaratio of **Chrystes** wordes herein, ye shall note, that in the sayde **Shere**
of

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of Saynte Ihon, there is mention made of foure kyndes of breade.

Fyrst of the breade wherewith he miraculouse fed foue thousand in the wyldernes, whiche was in dede very materiall breade and made of Barleue.

Secondly there is mention made of a breade called Manna whiche was a kynde of fode that God sent from aboue, to the chyldren of Israel, when they in the wyldernes did traualle towarde the lande of promyse, which though it be there called breade, yet breade in dede made of any kynde of grayne or corne it was not.

Thyrldy there is mention made of breade which is the second person in Trinitie, that is to saye the sonne of God sent downe by his father from heauen hither into earth to be incarnate,

Fourthly there is mention made of breade that our Sauoure Chyrste promysed to geue, whiche is his fleshe, and the self same in substance which suffered for vs vpon the Crosse, and yet there called bread, though in dede no materiall breade in substance, and as for the calling of it breade it is not materiall, for the godhed of Chyrst, and also manna, in the sayd chapiter are called breade, and yet no breade in substance. And here is not to be omitted, that where our Sauour Chyrst speaketh of the foresayd foure kyndes of breade he dothe not speake of them all after one fashion, for touchyng the fyrst he sayth, that he hymselfe a litle before had gyuen that breade vnto the people, and touchyng the seconde the Jewes did
boaste

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boaste that it was geuen by Moyses to theyre fore-
fathers in wildernes, Lyke wyse concernyng þe third
Chryst doth assure that it was at that present sent
from the father of Heauen downe to the Earth. But
touchyng the fourth, he sayd that it should be of hys
owne gyuing vnto them, and that in tyme to come,
yea and ferther that the same shoulde be his fleshe: &
least any man myght mystake this his saying, in such
spirituall or mysticall sense, as thereby to exclude the
very substaunce of his fleshe and body, he addeth (to
take awaye all doute and cauillation) that it should
be the same fleshe which should be geuen for the lyfe
of the worlde, as appeareth before. And hereby maye
you learne that by this worde breade mencioned in
the .vi. chapter of S. Ihon, and as it is here taken
in this fourth acceptiō, and in the other two nexte
goryng before, our Sauoure ^{CHRIST} dothe meane
nothing ells but a fode, and a fode may it be though
there be no substaunce of materiall breade at all.

After which sorte is the worde breade to be vnder-
standed in the tenth and eleuenth chapters of the
firste epyistle of Saynte Paule to the Corynthians,
where dyuerse tymes also he vseth this worde ^{Panis}.
which ought to be Englyshed foode.

And that in very dede, there is not the substaunce
of materiall breade remayninge in the sacramente of
the Aulter, ye shall besyde those thynges whiche you
haue harde all redy out of the scripture, heare also out
of the auncient and catholike fathers, who do witnes
as foloweth. fyrst Chrysostome in his sermon made
in *Enceuchis*, speakyng of the Sacrament of the aulter

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(wherein in Dede to oure senses there do appeare the formes of breade, & wyne) Doth wypte in this maner. *Num uides panem? num uinum? num sicut reliqui cibi in secessum uadunt? absit. Ne sic cogites. Quemadmodum enim si cera igni iniecta illi assimilatur, nihil substantiæ remanet, nihil superfluit, Sic & hic puta mysteria confusum corporis substantia.* That is to saye: Doeſte thou see breade: doeſte thou see Wyne: doe they passe into the seage from vs, as other meates doe: God forbyd that any man shoulde so thinke. For euen as the Ware whiche is cast into the fyre, is made lyke vnto the fyre, and no substance of the sayde Ware then remaineth, or is lefte, euen so do thou thynke here, the mysteries (meanyng the substance of the breade and the wyne) to be by the substance of Chyestes bodye consumed.

Eusebius Emiffenus also, a Greke aucthor (and wyptyng aboue twelue hundred yeares agoe) in his fyft homilye or sermon De corpore domini, or De Pascha, sayth thus. *Nec dubitet quisquam primarias creaturas nutu potentie, presentia maiestatis, in dominici corporis transire posse naturam.* whiche is to say: Let no man doute, but that the former creatures speakyng of breade and wyne) euen by the Wynyng or bekyng of his power, by the presence of his maiestie are able to passe into the nature of Chyestes bodye. And agayne within a lytle after he sayth: *Quanta itaq; & quam celebranda beneficiis uis diuine benedictionis operatur attende, & tibi nouum & impossibile non debeat uideri, quod in Christi substantiam, terrena & mortalia commus-*

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canon. whiche is to saye: **Howe** greate then, and howe notable benefytes the force and vertue of the diuine benedictiō doth work, or bringe to passe, doe thou consider, & to the in no wyse it ought to seme newe or impossible, that into the substaunce of Christ, earthly and mortall thynges are chaunged.

And with these two aunciente and notable fathers of the greke churche, the blessed martyr Cyprian doth agre, saying in his sermon *De coena Domini* in this maner *Parus iste quem dominus discipulis porrigebat, non effigie sed natura mutatus, omnipotentia uerbi factus est caro.* That is to saye: That same breade or foode whiche oure Lorde reached or gaue to his disciples, beyng chaunged, not in fourme or shape. but in nature, was by the omnipotencye of the word made flewe.

And because Christe hym selfe (who then dyd in the foresayde maner institute this Sacramente) dyd also at the same tyme appoynte and commaunde, both his Apostles, and in them theyr successours, to do the same whiche he hym selfe then and there dyd, saying: *Luc. xxij. Hoc facite in meam commemorationem.* That is to say: Do you this in my remembraunce, Therefore no man maye doubt, but at this present also (and so vntyl Christe come to iudge the worlde) so ofte as the minister, so aucthorised (intendynge to do as \hat{p} churche beleueth) doth take breade into his handes, and gy-
uing

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wynge thankes, doth duely pronounce the wordes of Christ, sayinge: **This is my bodye**, and takynge the cuppe, and geuyng thankes, doth lyke wyse duly saye the wordes of Christe, **This is my bloude of the newe testament**: so oft the substaunce of bread and wyne, by the wyll and power of Christe, so commaundynge and aucthorysinge the sayde minister, is turned into Christes very reall and naturall bodye & bloude: and the sayde body and bloude is there so presente vnder the fourmes of breade and wyne. For it is not the visibill preiste that nowe worketh this hyghe mysterye, by his owne power or strength, but it is Christ him selfe, the inuisibill preiste, that doth worke it by the ministrye of the visibill preist. Lyke wyse as Christ it is, and not the preiste, that geueth vertue in Baptyisme, though the ministry of the preist, both in Baptisme, and also here in the Sacrament of the aulter be requyred, and that by the speciall appoyntyng and ordeynynge of Christ, the same so to be.

And here do you note, that the foresayde working of Christ, and ministrye of the preist, here touchynge the Sacrament of the aulter, is, and hath alwayes in the catholike churche bene called **Consecration**. Of whiche consecration, S. Ambrose aboute an eleuen hundred yere agoe, wyrteth mooste notablie, and fully, in his fourth boke, *De Sacramentis*. Cap. iiii. saying after this maner. *Tu forte dicis, meus panis est usitatus, sed panis iste panis est ante uerba sacramentorum, ubi accesserit consecratio, de pane fit caro Christi: Hoc igitur asruamus, Quomodo potest qui panis est, corpus esse Christi, consecratione. Consecratio igitur quibus uerbis est, et cuius ser-*
monibus

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monibus? Domini Iesu, Nam reliqua omnia quæ dicuntur, laus deo defertur, oratione petitur pro populo, pro regibus, pro cæteris: Vbi uenitur ut conficiatur uenerabile sacramentum, iam non suis sermonibus sacerdos, sed utitur sermonibus Christi. Ergo sermo Christi hoc conficit sacramentum.

That is to saye: Per aduenture thou Chyristen man wylt saye, my breade is vsuall or common breade. But I saye: before the wordes of the Sacrament, it is bread but when the consecracion cometh, of the breade there is made the fleme of Chyriste. Let vs then proue howe that whiche is breade, can by consecration become to be the bodye of Chyriste. And by what wordes then, and by whose sayinges is consecration: by the wordes of our Lorde Iesus (meanyng therby as he doth declare in the chapter folowynge, these wordes, *Hoc est corpus meum, & hic est sanguis meus. &c.*) For in all other thynges that are sayd, prayse is geuen to God, and petition by prayer is made for the people, for the kynges, and for other: but when it is come to that poynte that the blessed Sacrament muste be made, then the preiste doth not vse his owne wordes, but he vseth the wordes of Chyriste. The speache therefore or sayinge of Chyriste doth make this Sacrament.

And by and by after, the sayde S. Ambrose doth conclude, aunsweryng to y^e former question as foloweth.

Ergo

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Ergo tibi ut respondeam. Non erat corpus Christi ante consecrationem, sed post consecrationem, dico tibi, quod iam corpus est Christi. Ipse dixit, & factum est, ipse mandauit & creatum est. That is to saye:

Nowe to make aunswere vnto thee. it was not the body of Christe before the consecration, but after the consecration, I tell thee, that nowe it is the bodye of Christ. he (that is to saye Christ) sayde it, and done it is, he commaunded, and made it is.

In these two places of S. Ambrose, oure whole processe hetherto made of this sacramente, (that is to wytte, concernynge the reall presence of the very body of Christ in y^e sacrament, concernynge also the transubstantiation or chaunge of breade and wyne into the body and bloud of Christ, and finally concernynge the consecration continuallye ministred by the preist) is mooste euydentlye confymed and proued. And to the selfe same purpose doth Eusebius Emisenus write in his fyfte homilye or sermon De pascha, where amonge the other thynges of the sacrament, he sayth thus: Inuisibilis sacerdos uisibiles creaturas in substantiam corporis & sanguinis sui, uerbo suo, secreta potestate conuertit, ita dicens: Accipite, & comedite, hoc est enim corpus meum, & sanctificatione repetita, Accipite (inquit) & bibite, hic est sanguis meus. Ergo sicut ad nutum precipientis domini repente ex nihilo subliterunt excelsa caelorum, profunda fluctuum, uasta terrarum, pari potentia in spiritualibus Sacramentis uerbi precipit uirtus & seruit effectus. That is to saye: The inuisible preiste doth tourne or conuerte the visible creatures into the substaunce of his bodye and bloude, by his worde thoroughe his secreate power thus saye

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sayinge: Take ye, and eate, this in dede is my
bodey, and the sanctification or consecration
beynge repeted, he sayth: take ye and drynke
this is my bloude. Therefore lyke as at the
becke of oure Lorde, geuyng commaunde-
ment, sodenlye of nothyng the heyghtes of
the heauens had their being, and also the dep-
thes of the Waters or fluddes, and the large-
nes or greatnes of the earth, so by the lyke po-
wer, in spirituall Sacramentes, the vertue of
the Worde doth commaunde. and the effecte
doth serue, or is obediante therevnto.

AND moreouer the sayde Eusebius Emissemus, in
the sayde homily doth saye thus. Sicut quicumq; ad fidem Chris-
sti ueniens ante uerba baptismi adhuc in uinculo est ueteris debiti, hijs uero
memoratis, mox exuitur omni face peccati, ita quando benedicende uerbis
ecclesijs creaturæ sacris altaribus imponuntur, antequam inuocatione sui
nominis consecrantur, substantia illie est panis & uini: post uerba autem
Christi, corpus & sanguis est Christi. Quid autē mirum est, si ea quæ uer-
bo potuit creare, uerbo possit creata conuerti? Imo iam minoris uidetur
esse miraculi, si id quod de nihilo agnoscitur condidisse, iam conditum, in me-
lius ualeat commutare.

That is to say: Lyke as Whosoever comminge
to the sayth of Chryst, before the Wordes of
baptisme is as yet still in the bonde of the old
debte, but after the Wordes of Baptisme be
spoken, he by and by is delyuered or vnbur-
dened of all the filthe or uncleanes of synne,
so When the creatures, belayd e or put vpon
the

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the holy Altlers to be blessed With the hea-
uenly Wordes, there is before they be consecra-
ted by the inuocation of Chrystes name, the
substaunce of breade and Wyne, but after the
Wordes of Chryste, there is the bodye and
Bloude of Chryste. And What maruayle is
it, yf those thynges whiche by his Worde he
coulede create of nothyng, that those thyngs
so created, he may by his Worde conuerte or
chaunge: May now it seemeth to be of a lesse
miracle, yf that which he is knowen to haue
made of nothyng, he be able to tourne or
chaunge into better, beyng alreadye
made.

To these before rehearsed testimonyes we maye
adioyne two other testimonyes of Saynte Chry-
lostome, whereof the one is in hys. 83. Homelye
vpon Saynte Mathewe where he wyrteth in thys
maner. *Non sunt humane uirtutis hæc opera: quæ tunc in illa cæna cons-
fecit, Ipse nunc quoque operatur, ipse perficit: ministrorum nos ordinem
tenemus, qui uero hæc sanctificat, et transmutat ipse est.* That is to
say: These Workes (Meanyng of those workes
which Chryst dyd at his maundy) are not of mās
vertue or power: those thinges which in that
supper or feast, he then dyd, he also nowe it is
that dothe Worke or do thys matter: We doo
kepe the order or place of mynysters: but he
it

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it is (meanynge Chryste) that sanctifieth these
thinges and chaungeth them. The same Saint
Chrysostome in his homelye. *De proditiōe Jude*
sayth also in this maner. *Et nunc ille presto est CHRISTVS,*
qui illam ornavit mensam, ipse istam quoque consecrat. Non enim homo
est qui proposita de consecratione mensæ domini, corpus facit sanguinem,
sed ille qui crucifixus est pro nobis Christus. Sacerdotis ore verba proferun-
tur, et dei uirtute consecrantur et gracia: hoc est ait corpus meum. Hoc
uerbo proposita consecrantur. Et sicut illa uox quæ dicit, Crescite et mul-
tiplicamini et replete terram, semel quidem dicta est, sed omni tempore sens-
it effectum, ad generationem, operante natura, ita et uox illa semel quidem
dicta est, sed per omnes mensas ecclesie usque ad hodiernum diem et usque
ad eius aduentum, præstat sacrificio firmitatem. That is to saye.
And now he the same Christ is present, who
did beautifye or garnyſe that borde, he also
it is that doeth consecrate it, for it is not man
that maketh the thinges set forth or propo-
sed in the consecration of the table, to be the
body and bloude of Christ, but it is Christe
hymselfe, which was crucified for vs: by the
preistes mouth the wordes are pronouced or
spoken, but the thinges are consecrated by
the power of G O D, and his grace: for he
(meanynge Christ) sayeth this is my body, and
by that worde the thinges set fourth or pro-
posed are consecrated. And like as that voyce
which sayth, doo you encrease and be multi-
plied & do you fil or replenyſh the earth, Was
Æ. but

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but once spoken, and yet in, or at all tymes
taketh his effecte to generation, nature ther-
with working. So, that sayinge of Chryste
once in dede was spoken, and yet it, through-
out all the tables of the churche, euen vntyll
this daye, and vntil hys commynge (meaning
of Chrystes last commynge) doth gyue strength vn-
to the sacrifice. And thus much haue we spoken to
declare vnto you both by the scryptures, and also by
most auntyent and playne auctorities, that oure
Saviour CHRIST in the institution of this sacra-
ment, dyd turne the substaunce of breade and wyne
into the substaunce of his owne bodye and bloude, &
howe also he doeth the same daylye, by the myn-
istry of the preistes in consecratiō. And now to come
to the second part, which is concernyng þe vse of this
sacrament, ye shal note, þe this vse doth consist special-
lye in two poyntes. It is to witte, in the oblation or
offering of the said sacrament by the preistes vnto al-
myghty God, and in the recepying of the same. And
here before we do entre any further, it semeth moste
conuenient to note vnto you one singuler priuiledge
(emonge many other) wherein this sacramente, pas-
seth all other, and that is this: where all other sacra-
mentes do consist onely in the vse of them, that is to
say, in the verye acte of ministratiō and recepying
of them: this sacrament hath his perfection oute of
hand, euen as sone as the wordes of Christ in the con-
secratiō be pronounced, though the sacramente be
neyther

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offred nor receaued, accordyng as is here before pro-
ued. And as touchyng the offering thereof (common-
ly called the sacrifice of the masse) ye shal vnderstand
that no one poynte of Chyestes religion was more
notably prophesied of, & set fourth in y^e olde testament
and before the commyng of Chyest, then was the con-
tinuall oblation, that is to saye, this foresayde sacri-
fice of the Masse: for the Prophete Malachy in hys
firste chapiter (speakyng in the name of almyghtye
G O D, and declaryng, that in tyme to come, the sa-
crifices of the olde lawe shoulde cease, and no more to
be receyued or allowed at G O D E S handes, but that
there shoulde an other kynde of sacrifice be through-
oute the hole worlde offred by vnto him) doth wyte
in thys maner. *Non est mihi uoluntas in uobis, dicit dominus exerci-
tuum, et munus non suscipiam de manu uestra, ab ortu enim solis usque ad
occasum, magnum est nomen meum in gentibus, et in omni loco sacrificatur,
et offertur nomini meo ablatio munda, quia magnum est nomen meum in
gentibus.* That is to saye: Pleasure is not to me in
you, sayth the lord of hostes: And offeryng
Wyll not I take or accepte at youre handes,
for from the rysyng v^p of the sonne vnto y^e
goynge downe of the same, my name, is
greate emong the gentyls, yea in euery place
sacrifice is done, and a cleane meate offeringe
is offred by vnto my name, for my name is
great emonge the heathen.

The which place of the sayd Prophete Malachye,
to be ment or vnderstand of no other kynde of sacri-

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fice in the newe testament, but onely by the sacrifice
of the body and bloud of our sauour IESVS CHRIST
offered vpon throught the hole Catholike churche in the
Mass, the most famous and auncient Authoz Fre-
neus, being immediatly after the apostles tyme, doth
most manifestly wytnesse in the .xxxii. chapiter of his
iiii. boke, wyrtten agaynst the heresies of Valentine,
and other lyke heretykes, where he sayeth in thys
maner. *Sed et suis discipulis dans consilium, primitias deo offerre ex suis
creaturis, non quasi indigenti, sed ut ipsi nec infructuosi, nec ingrati sint,
enim qui ex creatura panis est, accepit, et gratias egit, dicens: hoc est meum
corpus: et calicem similiter qui est ex ea creatura, quæ est secundum nos, sui
um sanguinem confessus est: et noui testamenti nouam docuit oblationem,
quam Ecclesia ab Apostolis accipiens, in uniuerso mundo offert deo, qui ali-
menta nobis prestat, primitias suorum munerum, in nouo Testamento: de
quo in duodecim prophetis Malachias sic præsignificauit. Non est mihi uol-
untas in uobis. &c.* That is to saye: Hea and also he ge-
uunge counsaylle to his disciples to offer vnto
G O D the first fruytes of his creatures, not
as that god had anye neade thereof, but that
they them selues mould neyther be vnfrute-
ful, or vnthankful, he did take þe bread which
was of the creature of G O D, and did gyue
thankes, saying. This is my bodye. And ta-
kyng lyke wyse the cuppe or chalyce, which
also is made of that creature which emōgest
vs is commonly (That is to saye wyne) he dyd
confesse it to be his bloude. And of the newe
testament, he did teache a newe oblacion or
sacrifice

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sacrifice, Which oblation the church taking
or receyuing of the Apostles, dothe through-
out the hole worlde offer vp to **G O D**, who
gyueth vs our foode as the first fruytes of his
gyftes in the newe testament, of which offe-
ryng Malachias one of the .xii. prophetes did
prophesie in this maner. I haue no pleasure
in you. &c.

And this foresayd sacrifice of the body and bloude
of our sauour Chryst in the sacrament of the Aulter
was not oneye longe before Chrystes commynge in
most playne sorte prophesied of by the prophete Ma-
lachy (as you haue harde) but also it was in maner
euen in the begynnyng of the world prefigured by y
oblation of Melchisedech the preist of almyghtye
God, in that he offered breade and wyne and dyd
blesse Abraham the patriarch, as it is wrytten in the
xiii. chapiter of Genesis. And that this oblation of
Melchisedech being one of the most notable figures
of the olde testament, was fulfilled and performed
of Chryst himselfe, when he instituted this sacramēt,
and dayly is in the Masse (by the commaundement
of Chryst at the tyme of the institution thereof) per-
fourmed and fulfilled, ye shall here by the vndouted
auctorities of the fathers, which were in the prima-
tyue church, and first ye shall note what the blessed
Martyr Saynte Cyprian doth wryte hereof in hys
treatise. *De cena domini*. where he speakyng of the insti-
tution of this sacrament hath these wordes.

Signific

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Significata olim a tempore Melchisedech prodeunt sacramenta, et filijs Abraham facientibus opera eius, summus sacerdos panem profert et uinum: Hoc est (inquit) corpus meum. Manducauerant et biberant de eodem pane et calice secundum formam uisibilem, sed ante uerba illa, eibus ille communis, tantum nutriendo corpori commodus erat, et uitæ corporali subsidium ministrabat: sed ex quo a domino dictum est, hoc facite in meam commemorationem, Hæc est caro mea, et hic est sanguis meus, Quotiescunque hijs uerbis, et hæc fide actum est, Panis ille substantialis, et calix benedictione solemniter sacratus, ad totius hominis uitam salutemque proficit simul medicamentum et holocaustum ad sanandas infirmitates, et purgandas iniquitates existens.

That is to say: The sacramentes in tymes past from the tyme of Melchisedech, prefigured do come forth. And the most high preist vnto the chyldren of Abraham doyng his workes doth brynge forth breade and wyne. Thys is sayth Chryst my body: they dyd eate, and they dyd drynke of the same breade and of the same cupe, after the visibill forme: but before these wordes, that common foode or meate was apt or fitte onely to nouryssh the body, and did gyue sustenaunce to the corporal lyfe: but after that it was sayde of our Lorde, doo you this in my remembraunce, thys is my flethe, and this is my bloud, as often as with these wordes, and with this sayth, the thyng is done, that substanciall fode, and that cuppe consecrated or sanctified with the solempne benediction or blessing, doeth profytte vnto

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unto the lyfe and helth of the hole man, being both a medecyne and also a pryncypall offerynge to heale our infyrmities, and also to purge our iniquities.

The same Saynte Cypryan also in his seconde boke of epyistles and his thynde Epytle (speakyng of this sacrifice) sayth thus. Si Iesus Christus Dominus et deus noster, ipse est summus sacerdos dei patris, et sacrificium deo patri ipse primus obtulit, et hoc fieri in suam commemorationem præcepit: Vtique ille sacerdos uice CHRISTI uere fungitur, qui id quod Christus fecit, imitatur. Et sacrificium uerum et plenum, tunc offert in ecclesia deo patri si sic incipiat offerre secundum quod ipsum Christum uideat obulisse.

That is to say: If Iesus Chryst our Lorde and GOD, be hymselfe the high preiste of god the father, and he hym selfe did first offer the sacrifice to god his father, & did comaund also þe to be done in his remembraunce, truly that preist doth verely occupy the place or stede of chryst, who doth follow þe which Chryst dyd. And then doth the preyst in the Churche offer vp to GOD the father a true and a full sacryfye, yf he so begyne to offer, as that he hath sene Chryst to haue offered. Thus muche sayth Cypryan.

AND here to omytte manye, or rather innumerable aucthorities, and sufficient profes, as concerninge this oblation or sacrifice of the Masse, you shal heare one aucthoritie of S. Ambrose, who was aboue an eleuen hundred yeaeres agoo, and by hym also ye shall well

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well perceauē, that the name of Masse is not so straunge a thyng, or so newe an inuention as men wold make it. For S. Ambrose in his fyfte boke of epistles, and. xxxiii. epistle, wytyng vnto his syster Marcelina, of a certayne trouble and tumulte, whiche in the cite of Mylayne where he was byshoppe, did chaūce vpon a sondaye in the moynynge, while he was at diuynē seruice, doth saye thus. *Ego tamen mansi in munere: Missa facere coepi, dum offero, raptum cognoui a populo Castulum quendam (quem presbyterum dicerent Arriani) hunc autem in platea offenderant transfueres: amarissime flere et orare in ipsa oblatione deum coepi, ut subueniret.*

That is to saye: Yet for all that I dyd abyde in myne offyce or diuynē seruice, I dyd begynne to saye Masse: And whan I was at the oblation, I dyd vnderstande one called Castulus (Whome the Arrians wolde take for a preist) to be violentlye taken of the people. hym in dede they passynge in the strete had founde, mooste bytterlye I beganne to wepe, and to praye God, euen in the very oblation, that he woulde succour or helpe.

Accordynge wherevnto the blessed martir Ignatius in his fyfte Epistle, wytten to the Smyrnians doth saye thus. *Non licet sine episcopo, neq; offerre, neq; sacrificium immolare, neq; missas celebrare.* That is to saye: It is not lawfull withoute the byshop, neyther to offer, neyther to immolate the sacrificye, neyther to celebrate or saye Masses. And the thyng be

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ynge so, it maye greatly be marueyled, that this word
Masse, beyng so auncient in the Catholike church,
and so termed amongst the auncient fathers therof,
shuld be taken for so greate an eye soore, or so odyouse
a thyng, as amongst our late schyismatical preachers,
it hath bene impudentlye taughte, who to blynde the
peoples eyes, and to deceaue theyr eares, haue erro-
neouslye, and maliciouslye sayde, that neyther the
worde Masse, nor the thyng therein contened, haue
bene of olde tyme allowed or bled in Christes church.
Shortlye to make an ende of testimonies, or profe of
the fyrste vse of this sacrameute, whiche we dyd saye
to consyste in the sacryfyce therof, ye shall haue onely
one testimonye more in this parte, in whiche testimo-
nye, besydes the profe of the sacrifice, it is further also
declared, that the wordes of Christ, beyng duelye by
a lawfull preist pronounced, whatsoeuer his lyfe or
conuersation be, better or worse, the wordes alwayes,
yf there be no other let, do take theyr full effect, and o-
peration: Yea, and moreouer that the sayde sacrifice
of the Masse doth stande in his full force notwithstanding
dyngge. And the sayde testimonye is the sayinge of s.
Chrysostome, in his seconde homily vpon the seconde
Epistle of s. Paule to Tymothye, where he wyrteth
thus: Volo quidem adiungere plane mirabile, et nolite mirari, neq; turbemini.
Quid uero istud est? Sacra ipsa oblatio, siue illam Petrus, siue Paulus, siue
cuiusuis meriti sacerdos, offerat, eadem est, quam dedit Christus ipse disci-
pulis, quamq; sacerdotes modo quoq; conficiunt. Nihil habet ista quam illa
minus. Cur id? quia non hanc sanctificauit homines, sed Christus qui illam an-
tea sacrauerat. Quemadmodum enim uerba quae loquutus est Christus, eade
sunt quae sacerdotes nunc quoq; pronunciant, ita et oblatio eadem est.

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That is to saye: And in dede I Will adde playnlye a meruelous thinge, and yet do you not Wonder, nor be you troubled. But What is that, Wyl you saye: The sacred or holye oblation, Whether Peter doth offer it or Paule, or of What soeuer meryte the preiste be, it is the verry same thyng Whiche Chryst hym selfe dydde gyue vnto his disciples, and the same Whiche the preistes nowe do make. This hath no lesse then it. And Whye so: because men do not sanctifye this, but Chryste Who sanctified or consecrated that befoze. For like as the Wordes Whiche Chryste dyd speake be the selfe same Whiche the preistes nowe also do pronounce, euen so the oblation or sacrifice is the same.

AND now to come vnto the other vse, it is to wit, of the receauynge of the Sacramente, ye shall note, that althoughe our Sauoure Iesus Chryste, at the fyrste institution of this sacrament, dydde minister it vnto his disciples, whiche were than presente, vnder both the kyndes of breade and wyne: Yet that falsion and maner of ministrynge is not so necessarye to the receauer (excepte it be to the preiste, whan he doth consecrate) that withoute the due obseruation of that waye, man myght not receaue that blessed sacramēt, to his saluation. For the benefyte or hurte that cometh to a chrysten man, by receauynge of this sacrament

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ment, standeth not in the fashioⁿ or maner of recea-
uyng^e of it, vnder one or both kyndes, but in the wor-
thy, or vntwoorthy receauyng^e of the thyng^e contained
in the same. For he that receaueth this Sacramente
worthelye, vnder the one kynde, as vnder the forme
of breade onely, receaueth the hole bodye and bloude
of Chryst, and as many and great benefites of Christ,
as he that receaueth it in both kyndes. And therefore
if any man shoulde teache, that the laye people (which
by the ordinaunce and auncient custome of the catho-
lyke churche, haue vsed to receaue this holy sacramēt
in fourme of breade onelye) be seduced, and so cause
them to thynke, that the hole bodye and bloude of
Chryste, were not comprehended in that onely foyme
of breade, as well as in both the kyndes, this doctryne
oughte vtterlye to be refused and abiected, as a very
pestiferouse and deuelysh doctryne. For surelye scryp-
ture teacheth the contrary, and also naturall reason,
although it cannot comprehend the hole mysterye of
this sacrament: yet herein it teacheth vs agreable vnto
scripture, that y^e liuely body cannot be without bloud,
and therefore men ought to be ledde from that fonde
opinion (yf any such be) both by that sayth, and credit
whiche they do owe vnto scripture, and in this point
also by naturall reason. And christen men knowyng^e
this, ought not to grudge at this fourme and maner
of receauyng^e of this sacrament vnder one kynd, vsed
and allowed by the catholyke churche, both to auoyd
that erreure afore rehearsed, and also for many other
weyghtie considerations, concernyng^e both the ho-
nor of the sacrament, and the libertye, and commodi-

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tie of the hole churche, seynge that not onely lay men, but also preistes (sauing whan they do consecrate) do vse to receaue this Sacrament none other wyse. Let christen men therefore, humbly apply them self, to put all erronious fantasies cleane out of their hartes, and satisfie them selues with this, that when they receiue the sacrament worthely, though it be but in one kind, they loose no parte of the profyt and benefyte promysed by vertue of the sayde Sacramente. And yet to stablyshe this poynte (touchyng the receauing of this sacramente vnder one kynde) both with testimonies of scripture, and also other wyse, ye shall vnderstand, that whan our sauour Christ did delyuer this sacrament vnder bothe kyndes, in the institution thereof, he of purpose had onely his twelue Apostles with hym: to declare vnto vs that he there dyd rather prescribe vnto them being preistes, how they and theyr successours should consecrate, and offer, and also they them selues in theyr ministry receyue the same, than howe it shoulde be receaued of other, not beyng of the same vocation as the Apostles were of. And therefore it was neuer yet lawfull, but very straptely to be punished, yf a preist whan he dyd consecrate, and offer the same, dyd not withall receaue it vnder bothe kyndes. Wherein appeareth (the circumstances of the institution beyng well marked and considered) that the commaundement and charge geuen at that tyme by oure sauoure Iesus Christ, doth not of necessitie bynde the laye men, no nor yet the preiste, (but when he sayth masse) to receaue vnder both kyndes. Therefore many tymes in Scripture, mention

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is made but of one kynde onely, as apperteyning generally vnto all men, it is to wytte, of the sacramente to be receyued vnder the forme of breade, withoute any mention made of the other kynde or forme. As in the .vi. of John, where oure sauour in a great multitude of people, (besides his Apostles) makinge promes of this sacramente to be geuen by him, in tyme then yet to come, sayeth, *Panis quem ego dabo, caro mea est, quam dabo pro mundi uita.* That is to saye: **The breade which I Wyl geue is my fleme, Whiche fleme I Wyl geue for the lyfe of the Worlde.** Saynt Luke also in his .xxiii. chapiter of his gospel, telleth how that our sauour Christ, after his resurrection, did appeare in a straunge forme or shape, to two of his disciples goynge towardes Emaus, and when he had a good whyle walked and talked with them, and yet they knew him not, at length they came to Emaus, where Christ syttyng with them, toke bread, blessed it, and brake it, and gaue it vnto them, and by and by they eyes were opened, and they knew hym, and he banyshed out of their sight. This bread so giuen in Emaus to the two disciples, S. Augustyne in his thyrde boke, *De consensu euangelistarum.* And saynte Chrysostome in his .xvii. homilye vpon Mathewe, and Theophilus also, auncienter then anye of them both, do expounde to be the Sacrament of Christ his bodye: and yet there the scripiture (as in sundrye other places els) doth make no mention of y other kynd or forme, (it is to wytt, of the Sacrament vnder the fourme of wyne) to haue ben geuen vnto them.

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To this consideration apperteyneth also, the wonderfull fedynge of the chyl dren of Israell, in wilderness, the space of .xl. yeares, with a straunge breade called Manna, being a figure of this sacrament, as it belongethe to all chrysten people, who throughe the huge wilderness of this worlde do passe towarde the true land of promyse. And yet farther to confyrme thys thyng by an auncient and weyghty testimony ye shall heare what is recorded by the excellent Author Nicophorus Calistus, who beinge aboute a thousand yere ago, in his worke called *Ecclesiastica historia*, in the .xiii. boke and in the seuenth chapiter therof (wrytyng of a certayne woman, who obstinately longe tyme refused to receaue the catholike rites of Christes churche, and so obstinately, that althoughe hyr husband most earnestly labored with her in that matter, and diuerse tymes sore dyd fall out with her, yea and threated her ferther displeasure, yf she would not vnyformely receyue the chrysten religion and sacramentes, yet in her harte she would not be perswaded, neuerthelesse at length dissemblingly, she fayned her selfe to be by hym herein perswaded, and thereby on entending by fraude to cloke her doynges and to perfourme more easely her purpose, she made one of her maydes (whome she trusted very well) pryueye of her entent and purpose) he thus writeth. *Mulier, postquam per simulationem annuit, ex ancillis (quam fidam sibi esse credebat) uni quid facturam esset, credidit: ut per fraudem uirum falleret. Et sacrorum mysteriorum tempore accedens illa, donum sicuti mos erat (qui sacris instituti sunt quid dicam intelligunt) accepit, atque id retinens, perinde atque orationi vacatura se inclinata submisit: mysteriumq; sacro sanctum occultauit.*

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ait: et que ei assistebat ancilla, pro eo panem communem domo allatum
obtulit. quem illa ori admonens, in lapidis naturam induratum esse, dum dē
sibus atterere conatur, sensit. &c. That is to say: **Thys Wo-**
mā (after that she, by dissimulatiō had graū-
ted, or agreed) did vnto one of her handmay-
dens (Whome she thought to be saythful vn-
to her) tell or shewe what she intended to
doo: to the intent that by fraude she myghte
deceyue her husbände. And she the sayde wo-
man commyng in the tyme of the holy miste-
ryes, dyd take the gyfte as the custome or
maner was, (What thinge I saye or meane
when I say that, they & are instructed in chri-
sten religion doo vnderstande well) And ke-
pyng it, as though she woulde haue fallen
to prayer, leanyng dounewarde, bowed
her selfe and did hide the most holye mystery.
And her handmayden whyche stode by her,
deliuered vnto her for the sayd mystery, the
common breade whiche she had brought w
her from home, whiche common breade she
the sayd woman puttyng it to her mouth,
dyd, the meane while she went about to haue
broken it with her teth, fele or perceyue it to
be hardened, as turned into the nature of a
stone, &c.

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By which most notable hystorie (besydes other goodly matters therein recordeed) it appeareth moste euidently that euen at the same tyme, the sacrament of the Altare was mynystred vnto the laye people vnder one kynde onely, it is to wytte, vnder þe forme of breade. For yf ye consider well the wordes whiche do expresse the facte, and therewith do note and remember the intent of þe woman to deceaue her husband in the receypte of this sacrament, there can be no dout herein.ouer and besides all this it is euident by fether recorde, that al the hole bodye of Chrystendome with longe and moste diligent deliberation cramyng this matter aboue vii. score yeres ago, by reaso of certayne disordered persons in the kyngedome of Boheme, which stirred by emongest the people of þe sayde realme, greate vnquyetnes, (the like whereof ye knowe well inough hath by other in some other places, with toth and nayle, bene attempted and set forth) touchyng this maner of receyuyng vnder one kynde, did then finde, that laye men and women had of very aunciente tyme before those dayes, vsted the same fashion of receauyng the sacrament onelye vnder the forme of bread, and that vse in the churche, to haue bene also in the former ages, generally comuned and allowed, as may appeare both in the. xiii session of the generall counsaile holden at Constans, & also in the thirtieth Session of the generall counsaile holden at Basyll, aboute sixt score yeaeres ago, where thus is it wyrtten.

Laudabilis quoque consuetudo communicandi laicum populum sub una specie ab ecclesia et sanctis patribus rationabiliter introducta, et hactenus diutissime

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diuissime obseruata, et a doctoribus diuinae legis, sacramentum scripturarum, atque canonum, multam peritiam habentibus, iam a longo uero tempore commendate pro lege habenda est: nec alicui licitum est eam reprobare, aut sine auctoritate ecclesiae ipsam immutare. That is to say: The laudable custome also to communicate or howsell the laye people vnder one kinde or forme, beyng by the church and holy fathers wyth good reason brought in, and hitherto of most longe tyme kepte or obserued, and also of the doctors hauinge great knowledge of the diuine lawe, of the holy Scriptures, and of the Canons nowe of longe tyme commended, must be had or taken for a lawe: no: lawfull it is to any man for to reprove it, or Without the aucthoritie of the Church to chaunge it. The thing thus beinge, mete & couenient it is by the Auctoritie of the church, (which is as Saynt Paule sayeth in his first epistle and thyrde chapiter to Timothy, *Columna et firmamentum ueritatis*. That is to saye: The Piller, and staye of truth, do content and satisfy vs well in this behalfe. Hauyng nowe spoken of the institution of this sacrament, and also of the vse thereof, consequently there remaineth (accor dyng to the promysed order) to speake of the thyrde and last part, which is of the inestimable fruite procedinge of the ryght vse of the sayd sacrament. And by cause the vse is (as we haue sufficiently here before proued) in two sortes, it is to wytte in offerynge and in receyuinge

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uinge thereof, it shall therefore be expedient severally to entreate of the speciall fruyte of them bothe. And first touchyng the frute of the sacrifice of the Masse, we must vnderstand, that betwene þ sacrifice which was made vpon the Crosse, & the sacrifice of þ masse, as concernyng the substance of the thyng offered, there is no difference, forasmuch as in that respect, it is one and the same, though the maner of offryng be dyuerse: as hath bene shewed and proued heretofore vnto you. For in the sacrifice made vpon the Crosse, there was the visibill forme and shape of Chrystes body beyng man, yea: and the visibill fleshe and bloude of Chryst in the natieue forme of fleshe & bloud, but here in this sacrament the same fleshe and bloud of Chryst being truly in substance, is set forth not in the natieue formes of fleshe and bloude, but vnder the formes of bread and wyne. And therefore amongest the most auncient fathers, beyng of the Greke churche and also of the latyn, The one sacrifice (made vpon the crosse) is called a bloody sacrifice, by cause visibly, there, out of the syde of Chryst bloud was shed. And the other (whyche by the prest is offered at masse vpon the Altare) is named. *Incruentum sacrificium*. That is to say: A sacrifice vnbloody or without bloud shedyng. not by cause there is no blud there, but by cause there is no visibill effusion of bloud being there neuerthelesse in substance (as we at large before haue proued) both the fleshe and bloude of Chryst. And by cause ye shall not thynke, that this distinction or diuersitie is an imagination or a new inuention, ye may for the tryall hereof, reade þ great and

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and notable famous Counsailes, and other verie weightye authorities of the catholike Church. And first ye may fynde in the epistle sente to Nestorius from the Counsaile of Ephesus this same difference noted, in which Counsaile, Saynte Cyrille at that tyme was president. And that difference or distinction is confyrmyned agayne by the same Cyrille in hys treatyse agaynst Nestorius, *Anathematismo undecimo*. And in the generall counsaile kept at Noyce, there is vsed in the Canons thereof, the same distinction, whiche is before specified. Nazianzen likewise in his verses to the byshoppes, and in his first inuective against Julian hath the same distinction: And so haue sondrye other ryghte aunciente fathers. And passynge from this distinction to declare vnto you, the effecte and fruite that cometh of the dewe oblation of the bodye and blood of Christ in þe sacrifice of þe masse, ye shal vnderstand þe nothing being so acceptable vnto þe father of heuē, as is þe body & blood of our sauour Christ his sone, the catholike church therfore in al the conclusions of prayers and petitions, that are made vnto the father is accustomed commonlye to say: *Per Christum Dominum nostrum*. That is to say: Throughe or for the sake of our Lorde Christe, or such lyke wordes, tendinge euer to the same purpose: nothyng doubtinge but that the thing which is so asked in his name, shal the soner be attaynted, in asmuche as CHRIST hym selfe, both learned vs so to do, and adioyned thereto the promyse of obteyning the same, as maye appeare in the .xvi. of Ihon, where CHRIST sayth thus: *si quid petieritis patrem in nomine meo, dabit uobis*. That is to saye: If ye

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ye aske my father any thing in my name, he
Wyll gyue it vnto you. Nowe the Catholyke
churche doth in the sacrifice of the masse, not onelye
praye in the name of Chryst (as in other her prayers)
but with prayer doth also offer vyppes, and exhibite
therein vnto the father in heauen, the bodye & bloude
of his dearelye beloued sonne oure Sauoure IESVS
CHRIST, by that meane (as being the very chief, and
incomparable meane, passinge all other meanes) to
obteyne most fruytfully, most habundantly, & moste
assuredly, all the merytes and benefytes of Chrystes
death to be applyed vnto vs. And that suche prayers
as are made in the tyme of the masse, and the sacrifice
therof, are speciall and aboue all other effectuell, S.
Augustyne proueth by scripture, discussyng moste
exactly this place of S. Paule in the second chapiter
of his first Epytyle to Tymothe, where Saint Paule
thus wyrteth. *Obsecro igitur primū omnium fieri obsecrationes, ora-
tiones, postulationes, gratiarum actiones, pro omnibus hominibus, pro regib;
us et omnibus qui in sublimitate constituti sunt: ut quietam et tranquillam
uitam agamus, in omni pietate et castitate: hoc enim bonum est et acceptu
m coram saluatore nostro deo, qui omnes homines vult saluos fieri et ad
agnitionem veritatis uenire.*

That is to saye: I beseeche you therefore aboue
all thynges that obsecrations, obtestations,
supplications, and thanks giuyng, be made
or had for all men, for kynges, and for al the
Which are in high aucthoritie: that we may
lyue a quyet and a peaseable lyfe, in all god-
lynes

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lynes and honestye. For that is good and acceptable before **G O D** our Sauour whose Wyll is all men to be saued and to come to the knowledge of the truth. Upon which place **S.** Augustyne discoursyng very diligently in his .lviij. epytyle wrytten vnto ^{Paulinus}, doeth say that by those foure seuerall wordes of Saint Paule, it is to wite. obsecrations, obtestations, supplications and thankesgeuyng, are mente the foure seuerall partes frequented by the hole Catholike Church, in the dyuyne celebration whiche is done at Goddes borde. As by the firste worde Obsecrations, to be vnderstand al that which is said at the aultare before that the breade and the chalyce set vpon the aultar be blessed. By the second worde (Which is obtestations) to be mente al those prayers whiche be sayd from thence vnto the fractions of the hoste, in declaration of which parte. Saynt Augustyne doth expressely call this sacrament the oblation of the holye Aultare. And by the thyrde word Supplications, to be vnderstanded that parte wherein the bysshope, after the foresayd fractions doth turne vnto the people and blesse them and wherein also the sacramente is receyued. And finally by the fourth word, Which is thankesgeuyng, to be ment, the very ende and conclusion of the dyuyne celebration. All whiche thynges concernyng the mynd of **S.** Augustyne vpon those foure wordes of **S.** Paule, ye maye more at large

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large fynde in the foresayd epistle of S. Augustyne. So then this place of Scripture, thus vnderstāded doth most manifestly and evidently declare y^e greate fruyte and commoditie of the masse, and the oblation of the same, for immediatly in S. Paule followeth, that these foure partes should be executed to the end,
Vt quietam et tranquillam uitam agamus, in omni pietate et castitate.

That is. To the ende that We myght lyue or leade a quiet and peaceable lyfe in all godlynes and honestye. where is to be noted that when saynte Paule gaue this exhortation to Timothy, chrysten men euery where dyd lyue vnder the domynion of heathen prynces, and yet S. Paule wold these foure partes to be amonge the Chrysten men frequented and bled, yea for the said heathen prynces that they eyther should perfectly be conuerted thereby, or at the least some what relente from their so outrageous and cruell dealing with the chrysten men, being theyr subiectes. But nowe farther to procede in declaration of the inestimable effecte, and fruyte which commeth by this sacrifice of the masse, it shalbe necessarye here to note vnto you, that the fruyte therof doth not onely extende it selfe to people being yet here vpon the earth lyuinge, to purchase thereby vnto them (hauing good harte and mynde to take & receyue the profette therof) grace and mercy at gods handes: but it is also fruytefull vnto as many as departinge this presente lyfe, are not vtterly excluded from the fauour of God, and the hope of the fruition of the godhed, in asmuche as suche are members of
Chrystes

the Sacrament of the Altar

Chrystes mysticall bodye, hauinge buydded vpon
Chryst the foundation, not onely Golde, syluer, and
precious stones, but tymber, hey, and stubble also,
which by fyre must be consumed, befoze they can en-
tre into the kyngdome of heauen, where is al puritie
cleanenes and perfection. And that these sortes may,
by the sacrifice of the masse, be releaued, and the so-
ner delyuered oute of theyre paynes, and therevpon
be receaued into eternall ioye, there are beside the be-
rye **S**criptures of **G**OD. infinite authorities, of the
most auncient fathers of **C**HRISTES catholyke chur-
che, of whiche authorities, we here nowe alledge cer-
teyne of the mooste notable vnto you. And fyrste we
wyll bynge in Saynte Chrysostome, in his .96. ho-
melye. *ad populum antiochenum*, where he wyrteth in thys
maner. *Non temere ab apostolis hec sancita fuerunt ut in tremendis mys-
terijs, defunctorum agatur commemoratio. Sciunt enim, illis inde multum
contingere lucrum, utilitatem multam. Stante siquidem uniuerso populo ma-
nus in cœlum extendente, cœtu item sacerdotali, uerendoq; posito sacrificio
quomodo deū non placaremus, pro istis orantes? sed hoc quidem de hijs qui
in fide migrarūt.* That is to saye. **N**ot Without great
cause, of the Apostles these thynges were de-
creed, that, in those dreadfull mysteryes, (mea-
nyng the sacrifice of the masse, where there is pre-
sented and offred to god the father the body & bloude
of his most deare beloued sonne Iesu Chryst: in the
presence or handling of whome, we ought to trem-
ble least by our vnworthynes or misorder, we should
other wyse behaue our selfe then the worthynes and
dignitie of that sacrifice requyrez) **the commemo-
ration**

The exposition of

ration of the deade shoulde be had or made, for
in dede they knowe Well that greate com-
moditie and profyt doth come to the deade
therby. For When all the people doth stande
holdyng vp theyr handes to heauen, and the
company of the preistes lykelwyse, and also
the dreedefull sacrifice be layed vpon e Aul-
tar, howe can it be, but We shall appease or
mitigate G O D praying for the sayd dead:
but thys yet is to be done for such as doo dye
in the fayth. This sayth Chrysostome.

And the same Chrysostome also, in his .xli. homilye
vpon the first epistle of S. Paule to the Corynthians
reprovyng suche as dyd immoderatelye lament the
death of theyr frendes, wyrteth in this maner.

*Sed quo abierit inquis ignoro, ignoras? uel recte uixit, uel secus. utrinq; quo
profectus sit, constat. Idipsum est quod perturbat, inquis, quia decesserit
peccator. sunt hæc subfugium et pretextus, Nam si tu idcirco mortuum do-
les, formare & componere uiuentem oportebat. uerum tuas tu uices, non
huius deploras. Abierit peccator sane, gaudere decet, peccata impedita es-
se, & non accumulatum malum: nitiq; quantum fieri potest, ut inuetur, non
lachrymis, sed prece, supplicationibus, elemosynis, oblationibus. Non est te-
mere hoc excogitatum, nec frustra memoriam mortuorum inter sacra myste-
ria celebramus, aut accedimus, pro istis agnum illum iacentem, & peccata
mundi tollentem, deprecantes, sed ut his consolatio hinc aliqua fiet. Nec te-
mere qui altari assisit, inter horrenda mysteria clamat. Pro omnibus in chris-
sto dormientibus, & pro his qui memoriam celebrant illorum &c. That
is to saye: But thou sayste, I cannot tell whi-
ther he is gone. Canst thou not tell: eyther he
lyued*

the Sacrament of the Aulter

lyued Well, or els otherwile: on both sides, it
is certayne Whither he is gone. But (then
sayst thou) that is it, & troubleth me, because
he departed a synner. Let this be your excuse
and preterte. For if therefore thou arte sorry for
him now he deade, thou wouldeste haue enfor-
med and redressed him Whyle he was alyue,
but thou lamenteste thyne owne cause, and
not his. Although truely he be gone a sinner,
thou oughtest to reioyse, that his synnes are
stayd or letted and that vyce is no more hea-
ped or increased: and thou oughtest to ende-
uoure thy self by all meanes possible, that he
maye be holpen, not With teares, but With
prayer, With supplications, With almesdedes
and oblations. It is not vnaduisedly or With
out cause deuised, ne yet in vayne do we cele-
brate the memozye of the deade. Whyle we be
at the holye misteries, or do come (prayinge
for the deade) vnto that lambe there lyenge,
Whiche taketh awayne the synnes of & world,
but that thereby some comforte, maye be vn-
to the sayd deade: yea not Withoute a greate
cause it is, that he Whiche standeth at the aul-
tare, Whyle he is aboute the dreadfull myste-
ries

The exposition of

ries, doth crye, sayinge: For all them Whyche
slepe in Christ, and for all them Whiche do ce-
lebrate theyr memorye. &c. S. Augustyne also in
the xxxii. sermon. De uerbis apostoli, wyrteth thus. Orationis
bus uero sanctæ ecclesiæ & sacrificio salutari, & eleemosynis quæ pro eorū
spiritibus erogantur, non est dubitandum mortuos adiuuari, ut cum eis mis-
ericordius agatur a domino, q̄ eorum peccata meruerunt. Hoc enim a patris
bus traditum, uniuersa obseruat ecclesia, ut pro eis qui in corporis & san-
guinis communionē defuncti sunt, cum ad ipsum sacrificium loco suo comes-
morantur, oretur, ac pro illis quoq; id offerri commemoretur, cum uero eorū
commendandorum causa, opera misericordiæ celebrantur, quis eis dubitet
suffragari. pro quibus orationes deo non inaniter allegantur? Non omnino
ambigendum est, ista prodesse defunctis, sed talibus qui ita uixerint ame-
mortem, ut possint eis hæc utilia esse post mortem. &c. That is to say
we ought not to doute but that the deade, by
the prayers of the holye church, by the hole
some sacrifice, and by the almes Whiche are
giuen for theyr soules, are holpen, that God
maye be more merciful vnto them, then their
synnes haue deserued, for the vniuersall church
doth obserue or kepe this, as a thyng de-
lyuered or lefte vnto her from the auncient fa-
thers, that for them which haue departed this
lyfe in the communion or felowshyppe of the
body and bloude of Christe, prayer shoulde be
had or made, Whan at the celebration of the
very sacrifice, the persōs departed, are in their
peculier place remembred: & mention also to
be made, that the sacrifice is offered for them.

And

the Sacrament of the Altar

And When the Worke of mercye are done for the departed, they thereby to be commended or betaken to the mercye of God, Who canne doute those Worke to releiue them, for Whō prayer is not vaynelye alleged or made: it is not to be doubted at all, these thynges to profyte or auayle the deade, and yet but to suche, who so haue lyued before theyr death, that these thynges maye be profytable vnto them after theyr departure or death, &c.

Herevnto may be added one notable discourse of I. Augustyne, nothyng so longe as fruytfull, whiche is wytten in his treatyse called *Enchiridion ad Laurentium*, in the .cx. chapter of the same, in these wordes. *Necq; negandū est defunctorum animas pietate suorum uiuentium releuari, cum pro illis sacrificium mediatoris offertur, uel elemosyne in ecclesia fiunt. Sed eis hæc profunt, qui cum uiuerent, ut hæc sibi prodesse possint, emeruerunt: Est enim quidam uiuendi modus non tam bonus ut non requirat ista post mortem, nec tam malus ut ei non profint ista post mortem. Est uero talis in bono, ut ista non requirat, & est rursus talis in malo ut nec his ualeat, cum hac uita transierit, adiuari. Quocirca hic omne meritum comparatur quo positis posthanc uitam, releuari quispiam uel grauari. Nemo autem se speret, quod hic neglexerit, cum obierit apud deum promereri. Non igitur ista quæ pro defunctis commendandis, frequentat ecclesia, illi apostolicæ sunt aduersa sententiæ, de qua dictum est: Omnes enim astabimus ante tribunal Christi, ut referat unusquisq; secundum ea quæ per corpus gessit, siue bonum, siue malum. Quia etiam hoc meritum sibi quisq; cum in corpore uiueret, comparat, ut ei possint ista prodesse: non enim omnibus profunt. Et quare non omnibus profunt? Nisi propter differentiam uitæ, quam quisq; gessit in corpore. Cum ergo sacrificia siue altaris, siue quarumcunq; elemosynarum pro baptizatis defunctis omnibus offerantur: pro ualde bonis, gratiarum actiones sunt, pro non ualde malis, propitiationses sunt, pro ualde malis: & si nulla sunt adiumenta mortuorum, qualescunq; uiuorum consolationes sunt.*

The exposition of

That is to saye: And it is not to be denyed, that the soules of the deade, through the deuotion of theyr frendes, beyng yet aliue, are relieved, or eased, whan as for them, eyther the sacrifice of oure mediatoure is offered vp, or al-mose is geuen in the churche: But these thinges are auayleable to suche, as in theyr lyfe tyme, dyd deserue, that the same myghte do them good. For there is a certen maner of life and conuersation, neyther so good or perfyte, that it requyrenth or nedeth not these thynges after death: nor yet so badde, that after the departinge out of this presente lyfe, it maye not thereby haue profyt and commoditie. But there is suche state of lyfe in the good man, that it requireth not such thinges. And again in the extreme wicked man, suche is the state of his lyfe, that whan he goeth oute of this worlde he can not by anye deuotion of the lyuyng be holpen. Wherefore here in this lyfe, all deserte or merite is purchased, whereby a man after this lyfe maye either be relieved, or grieved. And let no man hope, that he can after his decease, obtaine of God that thinge, whiche he here hath neglected. And therefore these suffrages whiche the churche doth vse

the Sacrament of the Aulter

or frequente for the deade to be receaued into
more fauour or mercy With god, are nothing
contrarye to that sayeng of the Apostle saint
Paule, Where he sayth, For all we shall stand
before the iudgement seate of Christ that eue-
ry one of vs maye receaue, (accordynge to the
dedes whiche he hym selfe here in bodye dyd)
eyther good or euyll. Because euerye manne
whyle he lyued in the bodye, dyd procure to
hym self this meryte also (it is to wytte) that
these suffrages maye be profitable vnto hym.
For vndoubtedly these thinges are not auail-
able to all men, and Whye is that: But by
reason of the difference in the lyfe and conuer-
sation of eueryche man, Whyche he dyd vse
whyle he here lyued on the earth: Wherefore,
When the sacrifices eyther of the aulter, or of
anye maner of almes, are offred for all Chry-
sten soules departed, the sayde sacrifices for
very good mē departed, are thankesgeuings
and for suche as deceased beyng not verrye
euyll, they are propitiations, and synallye for
the Wycked or verie euell, though they are
no helpes to them, beinge deade, yet they are
to them whiche are aliuē, some kynde of com-
fortes.

And

The exposition of

And now forasmuch as we haue thus fully & playnly by sufficient auctorities declared, that the sacrifice of the masse, or (as saynt Augustyn, in his foresayde proces doth call it) the sacrifice of the Altare, is auaylable for the deade, no man oughte or can doubt, but that the same is also auayleable to men yet liuing which with fayth and deuotion most humbly praye almyghty god, especiallve in the tyme of thys sacrifice to applye vnto them by Chryst, that remysion and grace whiche was purchased and deserued by hys passion before. And yet as we haue in all other the former poyntes concernynge the sacramente of the Altar, so wyll we heare also alledge some playne & pythy testimonyes for the confirmation of thys part. And firste you shall call to youre remembraunce the saying of the Prophete Malachy, (which is here before in this processe, alledged for the profe of thys sacrifice) and note that forasmuch as god therein doth say that the sacrifices of the olde lawe should cease, & gyue place to this pure and cleane sacrifice (whych is offred vp to hym throughout the hole worlde) as to a most excellent and mooste acceptable sacrifice in his sighte, therefore all those sondrye commodities whiche are in Moyses lawe reckened, to haue come vnto the Jewes by the sayd sacrifices of the old law, must now much more plentiouslye and fruytfullve come vnto vs chrysten men, by the meane of thys so singuler a sacrifice, so that we be worthy to enioy the effecte and frute thereof. We shall secondly also call to your remembraunce the place of Saynte Paule in hys fyrst eppistle to Timothy, and the seconde chaptet,

the Sacrament of the Aulter

ter, before of vs alledged, with the exposition of S. Augustyne upon the same place, in which his exposition he noteth vnto vs the foure partes of the masse, and those to be done (accorดยing to Saynte Paules mynd there) *Pro omnibus hominibus. pro regibus, et omnibus qui in sublimitate constituti sunt, ut quietam et tranquillam uitam agamus, in omni pietate et castitate. &c.* That is to say: For al men, for kynges, for all whych are in hyghe authoritie, to the intent that we maye leade a quiet and peaseable lyfe, in all godlynes and honestye. And accorดยing herevnto saynte Basyll (beinge aboue an eleuen hundred yeare ago) in his masse setteth fourth (as vsed in the Churche at hys tyme) this prayer folowing. *Da Domine ut pro nostris peccatis, et populi ignorantijs, acceptum sit sacrificium nostrum.* That is to saye: Graunte o lorde that for our synnes, and the ignorances of the people, thys sacryfyce may be accepted of the. And the lyke hath saynte Chrysostome also in hys masse, with whome saynt Augustyne fully agreing, doth in very manye places make mention of thys sacryfyce, and the fruyte thereof, but most notably in the eyght chapiter of hys 22 boke *De ciuitate dei.*

But nowe to come to speake of that fruite, which the worthy receyuer of thys sacrament enioyeth, the or foure wordes may in thys behalfe suffice, partlye for that neuer any chrissten man to thys daye yet therof dyd doute, and partlye for that the scripture, most playnely in the. vi. of Iohn doth saye: *Qui manducat me*

The exposition of

or lye wther proper me. That is to say: **He that eateth me** (meanynge of the worthy receyuing of the sacrament, as the processe there declareth) **he shall also lyue through me.** And what greater proffyt, ioye, comforte, or blyss can come to any man, then to liue through Chryst, which is as much to say, as bothe in thys worlde to be a lyuely member of Chryst, and in the lyfe to come, to be coheritour with him in the kyngedome of heauen. Accordyng wherevnto S. Cyrill in his .4. boke and xvii chapiter vpon John sayth. *Nos uero si uitam eternam consequi uolumus, si largitorem immortalitatis habere in nobis desideramus, ad recipiendam benedictionem libenter concurramus.* That is to saye. **If We Wyll obtayne euerlastyng lyfe, yf We desyre to haue within vs immortalitie, let vs gladelly runne to receyue the benediction.** (meanynge there, by thys worde Benediction, the sacrament of the Altare, as he commonly doth in that processe made vpon the vi. of Ihon) And the same Cyrill in hys thyrde boke and .xxvii. Chapiter vpon Ihon sayth thus.

Viuisicat enim Corpus Christi, et ad incorruptionem sua participatione reducit. and by and by after in the same chapiter he sayeth. *Ad celestem gratiam accedamus, Corporisq; Christi panis cipes efficiamur. Sic enim, sic inquam, diabolum fugabimus, et diuine nature participes ad uitam et incorruptibilitatem ascendemus.* of whyche two places the fyrste is thus in Englyshe. **Truelye the body of Chryst doth gyue lyfe and dothe redeuce or brynge agayne them that partici-**
pate

Sacrament of the Aulter

pate oꝛ be partakers thereof, to incorrupty-
on. The seconde thus. Let vs come vnto þ
heauenlye grace, and be made partakers of
the body of Chryst, foꝛ so, euen so (I say) We
shall chafe alwaye the deuyl, and beinge soo
made partakers of the deuyn nature, We
shall ascende to lyfe, and incorruption.

To these foresayde comfortable places, we wyll yet
adiopne two other of the holye martyꝝ Saynte Cy-
prian in his sermon. De cena domini. Where he saith thus.

*Panis iste angelorum omne delectamentum habens uirtute mirifica, omnis
bus qui digne et deuote sumunt, secundum suum desiderium sapit, et amplius
quam manna illud eremi implet & satiat edentium appetitus, et omnia cars-
nalia saporum irritamenta, & omnium exuperat dulcedinum uoluptatis.*

That is to saue:

Thys breade oꝛ fode of Aungels, hauing
al delite With maruaylous power oꝛ betrue,
doth sauour vnto all them Which Worthely
and deuoutly receyue it, accordyng to theyꝝ
hartes desyre, and more fruytefully doth ful-
fill and satiat the appetites of the eaters, than
dyd that Manna in the Wyldernes, and doth
far passe fragrantnes of al earthly sauours, ye
and the pleasures of all Mutenes. And shortly
after sayth thus.

*Verum, his, qui uerbo tenus, corde sicci, et mente aridi, sacris intersunt,
uel etiam participant donis, lambunt quidem petram, sed inde nec mel sugunt,
nec oleum, qui nec aliqua Charitatis dulcedine, nec spiritus sancti pinguedis*

The exposition of

ne uegetantur, nec se iudicant, nec sacramenta diiudicat : sed sicut cibi communibus, irreuerenter sacris utuntur muneribus, et dominice mensæ in ueste lutulenta se ingerunt impudenter : quibus melius erat mola asinaria collo alligata mergi in pelagus, quam illota conscientia de manu domini bucellam accipere, qui usque hodie hoc ueracissimum et sanctissimum corpus suū creat, et sanctificat, et benedicit, et pie sumentibus diuidit. In huius præsentia non superuacue mendicant lachrymæ ueniam ? nec unquam patitur contriti cordis holocaustum, repulsam. & c. That is to saye :

But they which eyther be present at these holye mysteryes, or els receyue these gyftes onely accordynge to the outwarde word, being dýe in harte, & wythered in theyr minde, they truely do licke the rocke, but thereoute sucke they neyther honye nor oyle, which neyther be quýckened or nouryshed with anye wetnes of Charitie, nor fatnes of the holye Ghost, nor do iudge them selues, nor yet discernie the sacramentes, but irreuerently do vse these holý gyftes, as they woulde other comen meates, and impudently preasse or thrust themselves in, to come to Goddes borde in a fylthy garment. For whom it were better, that they had a mylne stone tyed about there necke, and so were drowned in the sea, then to take with an vncleane conscience, a morsell at the hande of our lord : who vntyll this day doth create and sanctifye, and blesse, and
to

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to the Worthe receyuers, dothe deuoyde thys
hys most true, and most holpe bodye: In the
presence of this body the teares of man dothe
not begge forgyuenes in wayne, ne yet the sa-
crifice of a contryte harte doth suffer repulse
or denyall.

Wherefore considerynge the moste excellent grace
efficacie and vertue of this sacrament, it were great-
ly to be wysshed and prayed for that all chrysten peo-
ple, had such deuotion therevnto, that they woulde
gladly dispose and prepare them selues, to the more
often worthy receuyng of the same. But seing that
in these last dayes, Charitie is waxed colde, and sinne
doth habounde, as Chryst saythe in the gospell Ma-
thewe xxiii. that it shoulde, yet if chrysten men wyll
auoyde the greate indignation of G O D, it shall be
good for them, whansoeuer they receyue thys sacra-
ment them selues, or be present, where it is ministred
or bled, as specially in the tyme of masse to behaue the
selfe reuerently, in pure deuotion and prayer, and not
to talke, or walke by and downe, or to offende other
by any euill example of vnreuerencie to the sayde sa-
crament: excepte they wyll declare them selues to
haue small regarde to our Sauour Chryst, there bo-
dily present, of which vnreuerencie and contempte,
may ensue, not onely spiritual punyshments of God,
by withdrauinge his grace from such vngodly per-
sons, but also bodily and open scourge, as saint Paule
sheweth in his fyrste epystle to the Corynthyans the
eleuenth

The exposition of

xi. chapter. That for the vnworthye entreatyng and vsynge of thys sacramente, manye emongest them were weake, sycke, and dyed.

Of the Sacrament of Orders and the exposition or declaration thereof,



FORASMUCHE as oure promysed order doth nowe requyre that we shuld next speake of the sayd sacrament of Orders, fyrst of all touchyng the sayd sacramente, thys is to be noted, that thoughe sometymes in scripiture in some respecte all chrysten men and women are called preistes, for that they ought and muste contynuallye offer to almyghty G D the spirituall sacrifices of fayth, prayer, and other godly vertues (which kinde of presthode Saynte Peter speaketh of, in the second chapter of hys first epistle, and Saynte John lyke wyse in the .xvi. chapter of h^e Apocalipse) yet is there besyde that generall presthode, a certayne speciall & singuler vocation or function of presthode and ministration, appoynted by our sauour Chryst, to be executed onely of suche as being baptized, haue, by the imposition of the bysshopes handes, receyued a certayne grace and power to be publyke ministers in h^e catholyke churche. And of thys special kynd of priesthode, Saynt Paule in hys fyrste chapter of hys Epistle to the Hebrues doth speake saying *Nec quisquam sumus sibi honorem, sed qui vocatur a deo, quemadmodum Aaron* That is to

the Sacrament of orders

to saye: Noꝛ anye man doth take the honour
vnto him, but he, which is called of GOD
euē as Aaron Was. Accordynge wherevnto
Chyſt hymſelfe, being the high preiſt of the newe teſta
ment, fyrſt ſayth of hym ſelfe in the eighthe of Ihon.
Nec enim a me i pſo ueni, ſed ille me miſit. That is to ſay: Of my
ſelfe truelye I came not, but he (meanynge
the heauenly father) dyd ſende me. And ſecondlye
in the .xx. of Ihon, (apoyntyng to hys Apoſtles this
ſpeciall offyce or myniſtration, and authoriſyng the
in the ſame) he alſo ſayth. *Sicut miſit me pater et ego mitto uos.*
That is to ſaye. As my father ſent me, I alſo
ſende you.

The gyuyng of thys ſpeciall authoritie of miniſtra
tion and preiſthode by the byſhope, vnto ſuche per
ſons as by due examination ſhalbe thought mete for
that vocation, is called here the ſacrament of orders:
and hath alwayes ſo bene called, taken, and reputed
from the beginning of chryſten religion vnto thys
day, as appeareth moſt evidently by ſaynt Auguſtine
who in hys ſecond boke. *Contra epistolam parmeniani.* and p
liii. chap. therof, doth often tymes call it by the name
of a ſacramente: and ioyntely ſpeakynge of it, and of
the ſacrament of baptiſme, affirmeth that bothe of
them are gyuen by a certayne ſanctification, and p
neyther of them can be iterated or agayne taken, ſay
ing thus. *Vtrumque enim, ſacramentum eſt &c.* That is to ſay:
Truelye both of theſe are ſacramentes &c.

And

The exposition of

AND where the sayd S. Augustyne in the fore-
sayd place sayth, & thys sacramente of orders is giue
with a certayne sanctification, no better or playner
profe thereof can be had, than out of the verye scryp-
ture, as in the .xx. of Saynt Ihon, where our sauy-
our Chryst after his resurrection giuing vnto his a-
postles authoritie to release or retayne synnes, dyd
saye vnto them in thys maner. *Accipite spiritum sanctum,
quorum remisero eis peccata remittuntur eis, et quorum retinueritis peccata
retenta sunt.* That is to say: Receyue ye the holye
Ghosp, whose synnes ye remytte, they are re-
mitted or forgiuen them, and whose synnes
you reteyne are reteyned. To this purpose apper-
teyneth also that sayeng of S. Paule in hys fyrst E-
pistle to Tymothe, and the .iiii. chapiter: where he
sayth thus. *Noli negligere gratiam quæ in te est, quæ data est tibi per
prophetiam cum impositione manuum presbiterij.* That is to say:
Neglect not the grace that is in the whiche
is giuen vnto the through prophesye With
imposition of handes of preisthode. And again
in the second epistle to Tymothie and the fyrst chapi-
ter thereof, the sayd Saynte Paule doth saye thus.
*Admoneo te ut resuscites gratiam dei, quæ est in te, per impositionem ma-
nuum mearum.* That is to saye: I admonishe the, &
thou stirre vp the grace of God which is in
by the imposition of my handes. By whyche
wordes of Saynte Paule in both these places far-
ther you may note, howe thys sacrament of Orders
hath that perfection, to make it a sacrament, whiche

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in the definition of a sacramente before gyven, was requyred, it is to witte, a visible signe (whiche is the imposition of the handes) and therewith effectually concurrant and annexed, grace.

AND for the better vnderstandyng of thys grace, ye shall marke that the same dothe consyste in three generall poyntes. The one to praye in the name of y hole churche, and for the hole churche. An other to preach and teache the worde of G O D to all people. The thyrde to minister the sacramentes: where ye maye note that the preistes beinge amongst other thynges called to the mynistracion of the sacraments, and the chiefest and most pretiouse of all sacraments being the sacramente of the Altare, in ministracion whereof (as before in the exposition of the same sacrament, is sufficiently proued) the preist ought bothe to consecrate, and to offer: Therefore the late made mynisters in the tyme of the scysme, in theyr newe deuised ordination, hauinge no authoritie at al giue them to offer in the masse the body and bloude of our sauour Chryst, but both they so ordered (or rather disordered) and theyr scismaticall orderers also, vtterlye dispising and impugninge, not onely the oblation or sacrifice of the masse, but also the reall presence of y body and bloude of our sauour Chryste in the sacrament of y Altar, therfore I say, that all suche bothe dampnably and presumptuously dyd offende against almyghty God, and also most pitefullye begyled the people of thys realme, who by thys meanes were defrauded of the most blessed body and bloude of our sauour Chryst, and the most comfortable fruyte ther-
of,

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of, and also of the sacrifice of the masse, and of the inestimable fruyte which commeth therby. Of whiche thynges the truth at large and sufficiently in the exposition of the sacramēt of the Altar is already taught and proued. And seing that euery man (be he neuer soo simple) maye sufficiently hereby perceyue howe these late counterfetid ministers, haue in so weightie a matter deceyued the people, concernynge eternall saluation, and greatly abused them and brought thē into a most lamentable state, you may thereby consider both what thanks you owe to almyghty God who hath restored buto you, the ryght vse of the sacramentes agayne, and also howe much you ought to esteeme the ryght preisthode, nowe brought home agayne, by which, as an ordynary meanes, God worketh hys graces emongest you: & do you not herein forget for your part, the saying of s. Paule in his first epytyle to Tymothie the firste chapiter which is this.

Qui bene præsunt presbyteri duplici honore digni habeantur, maxime qui laborant in uerbo, et doctrina. That is to say: Those preists

**Which rule Well, let them be counted
or iudged Worthy of double honoz
and specially they which labour
in the Worde and teachinge.**

**And thus much we thinke sufficient for the laye people
to be instructed
herein.**

the Sacrament of Matrimony

**Of the Sacramente of Matrimony, With
the exposition or declaration thereof.**



Hauynge hitherto obserued and kepte the ordre promysed in the peface of this boke, entreatynge of Baptysme, Confyrmation, Penance, and of the Sacrament of the Aulter, whiche all in theyr due consideration, are sacramentes of necessitie, hauynge also spoken of the sacrament of orders, whereby a spirituall multiplication of the churche is induced, thoughen no man herein be inforced or compelled but of his voluntarpe election and choyse doth take and receaue it. This place now requyren that we shall here intreate of the sacramēt of Matrimonye, whiche doth folowe nexte in ordre, whereby a carnall multiplication, very expediente in a common welth is induced. And this sacramente of Matrimony doth differre a great deale, both in matter and forme, and also in diuerse respectes els, from the other before sayde, and specially it differeth from Baptysme, confyrmation, Penance, and the sacrament of the aulter, for that this Sacrament of Matrimonye is not of that necessitie as they are, but is in the free wyll of the man, and also of the woman, whiche freely maye chuse to marpe, or not to marpe, and neyther of them is compelled of pceyle necessitie to come vnto it, and beyng besydes in that estate, that without it they maye be sauēd.

And very expediente it shall be, Diligently to speake of this sacramente of Matrimonye, aswell for that

Bb. the

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the persons, vicars, and curates mape, to all suche persons as lawfully may be coupled in matrymonye, declare, bothe the institution of Matrymonye, the holynes and efficacie therof, the mysterpe of this sacrament, and all other thinges thereto appertaynyng, as also for that this sacrament of matrymonye (whiche in oure late schismaticall tyme, hath ben by seditious carnall preachers, or rather praters greatly impugned) may hereafter for the worthynes and dignitie therof be better esteemed, accepted, and take. And to make a grounde, it shalbe well to describe and tell you, what matrymonye is, who is the author thereof, where it was instituted, what was the cause of the institution, who maye contracte it, how it is contracted, howe it oughte to be vled, and the gyftes or treasures of it, with other suche lyke, as they shall come in theyr place. And for the fyrste, ye shall knowe, that the learned do diffine, or describe matrymonye, to be a lawfull coniunction of a man and of a woman, hauinge in it an indiuiduall or inseperable bonde or knotte of lyuinge, whereby eyther to other must do as that vocation requyrezeth.

And when I do saye Lawfull, I do speake that to exclude such coniunctions as ar made betwixt man and woman contrary or agaynst the order of y^e law, cōprehended in effect in these foure verses folow yng

Error, conditio, uotum, cognatio, crimen.

Cultus disparitas, uis, ordo, ligamen, honestas.

Si su affinis, si forte coire nequibis.

Hec facienda uetant comubia, facta retractant.

That is to saye. Erroure, seruple condition, a volbe, kynred, a notable cryme, diuerstie of

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sayth of religion, violence, holy order, bonde to another Wyfe or husbande, publyke honestye, affinite, and impotency, Whiche thinges do let or forbyd matrymony to be made, and do disanull it, yf it be already made.

And when I do saye coniunction, I do put in that, to declare that in this coniunction betwene the man and the woman, there muste be a voluntarie consente of mynde betwene the sayd man and sayd woman, eyther beyng wyllynglye contente to take other, and to ioyne in this estate of lyfe. And when I do adde and saye, Of a man, and of a woman, I do put in those wordes, aswell to declare, that matrymonye can not be betwixte any, excepte the one be a man, and the other a woman, as also to exclude pluralities of husbandes & wyues. And when I do saye, hauinge in it an indiuiduall or inseparable bonde or knotte of lyuinge, I do putte in those wordes aswell to exclude that coniunction betwene man & woman, which is done by fornicatio, or other wise vnlawfully, and therfore hath not in it an inseparable bonde or knot, as also to declare, that after the coniunction made betwene the man & the woman, it is not lawfull for either of the, during their life to take another. And where I do say Whereby eyther to other muste do as that vocation requyrez. I do declare thereby the offyce and due ty of the man to the woman, and of the woman agayne to the man accordyngelye, as that state of Matrymonye

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monye doth requyre, and albeit as touchyng the bonde, the man and the woman are sometymes vpon reasonable causes, approued by the lawe, separated, yet that separation breaketh not the bonde or knotte of Matrymonye.

Nowe that ye knowe what Matrymonye is, ye shall also haue declared vnto you **Who Was the aucthor thereof,** for knowledge whereof ye shall vnderstande, that the blessed Trinitie, hauyng newly made the worlde, and beutyfied it with creatures, and last of all made man, dydde consyder that it was not expedient man to be alone, and therefore as scripture doth declare Genes. ii. dyd put Adam to slepe, & there in the time of his slepe, did take one of his ribbes, supplyeng flesh for it, and in conclusion did make thereof a woman, called Eua, bryngyng her to Ada, that by both they consentes (and the holye Trinitie aydyng and assistyng therein, and beyng the verye aucthor thereof) a bonde or knotte of Matrymonye myght be made betwyxe Adam and Eue: wherevpon Adam beholdyng the sayd woman, beyng brought vnto hym, and beyng vndoubtedlye inspyred by the holy ghoste, dyd saye these wordes folowynge.

Hoc nunc, os ex ossibus meis, & caro de carne mea. Hec uocabitur uirago, quoniam de uiro sumpta est: quam ob rem relinquet homo patrem suum, & matrem & adhaerebit uxori sue: & erunt duo in carne una. that is to say:

This nowe a bone of my bones, and flesh of my fleste, he shalbe called *Virago*, because he is taken of the man: wherefore man shall leaue or forsake his father and mother, and shall

adioyne

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adioyne or cleaue to his Wyfe: and they shall be two in one fleme. By which words it euidently appeareth, that God is the author, inuentour, and maker of Matrimony: which thyng to be so, Saint Mathewe in the. xix. chapiter of his Gospell, Saynt Marke in the. x. and S. Paule in the. vi. and. xi. of his first Epistle to the Corynthians, and the sayd Saint Paule in his first chapter to the Ephesiens, do plainely affyrme and testifie, and so haue you thys poynte sufficientely opened and proued vnto you.

And as touchynge the thyrde thyng, it is to wit, Where Matrimonye Was instituted, ye shall sone learne that in the fyrste and seconde chapter of Genesis, where Moyses declareth that almyghtye God, hauinge planted paradysse, a place of great pleasure, and therein puttyng man, whome he had formed, dyd not onely ioyne man and woman there together, as is beforesayde, but also dyd blesse the sayde man and woman, sayinge: *Crescite, & multiplicamini & replete terram.* That is to saye: **Do you encrease, and be you multiplyed, and do you replenysh the earth, or worlde.** whiche wordes were of suche effecte and vertue, beyng spoken of almyghtye God, that alwayes contynuallye from the tyme that they were spoken, they do and shall to the worldes ende worke, and be auayleable, in the generation of thynges, as the greate learned man Chrysostome in his homelye, *De proditione Iude,* doth playnelye testyfy.

Nowe concernynge the fourth poynt, it is to wit, **Wherefore Was matrimony instituted,** ye shall know

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knowe that considering the state of matrimonye, as it was in the tyme of innocencie, and before synne was commytted by Adam and Eue, so the cause of institution of matrimonye was double, one concerning the persons married, and the other concerning the issue that should come of them. And as touching the persons married, the cause in them is that there shoulde be therby, the fyrst and cheife copulation of humayne societie, hauing a true and an amiable coniunction in it, of man and woman the one to rule, & the other to obey. And as touching the issue, & cause of mariage in that respect, is bothe, in honeste loue to bynge fourth chyldren, and also Godlye and vertuously to bynge vp the same, both which causes we haue expessed and set fourth in scripture, the firste, Genesis. ii. where God sayth. *Faciamus ei adiutorium simile sibi*. That is to say: **Let vs make an ayde or help vnto hym, lyke vnto hym selfe.** And the second, Genesis. i. where God sayth. *Crescite et multiplicamini et replete terram*. That is to say: **Do you increse, and be you multiplied, and replenysh you & earthe.** And considering the state of matrimonye as it was after the synne or fall of Adam and Eue, then besides the fore. ayd .ii. causes there was a thirde, it is to wit to auoyde fornication, and that humayne weakenes and infirmitie myght haue therfore, the honest remedy of maryage and lawfull copulation, accordyng wherevnto Saynte Augustyne *De Genesi ad literam*. iii. bps nynte boke and seuenthe chapyter, saythe thus. *Deniq; utriusq; sexus infirmitas propendens in ruinā turpitudinis, recte excipitur honestate nuptiarum: ut quod sanis possit esse officium, sit egros*

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egrotis remedium. That is to say: Synally or for conclusion, the infyrmittie or Weakenes of bothe the kyndes (it is to witte of man and woman) prone or ready to fall into the ruyne or decay of sylthynes, is Wel holden vppe or preserved by the honesty of matrimonye, that is, Which myght be vnto the innocent or hole persons an offyce or duety, myght be vnto the sycke or Weake persones a remedy or helpe.

And here by the way ye shall note, that if our forefathers Adam and Eue, had not synned, then they & theyr offsprynge shoulde not haue bene troubled with the pyckynge or styrrynge of the fleshe, nor with the feruor or rage of carnall lust, but shoulde haue begottē or procreated chyldren withoute anye suche stirre or rage, and withoute any synne at al, yea and with merite also, where after there fall, bothe they and theyr posteritie by the deadly lawe of concupiscence, inherynge vnto theyr members, (without the which carnall coniunction is not done) had not that libertie: so that nede it was, both them and theyr posteritie to haue some good ayde and helpe, to excuse carnall copulation (otherwoyse culpable) and to make it laweful. And herevpon S. Augustine considering well this matter, doth attribute two offyces vnto matrimony before this fall of man, and the thyrde he dothe attribute vnto it after this fall of man. But yet besides these causes or endes, for which matrimony was by god in paradise instituted, there is an other, not this lest but rather the chief and

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and principall (yf we consider and regarde the purpose of God herein) whiche is, that Matrimonye or maryage shoulde be a fyttē sygne or mysticall token, of that moost assured and stronge coniunction, that shoulde be betwene Christ (yet, than to come) and the churche: whiche churche, euerlastingly, before & creation of the worlde, and from the begynnynge, God dyd preordeyne, choose and electe vnto hym selfe: as Paule wytnesseth in the fyrste chapiters of his Epistles to the Ephesians, and to TYTE. For the vnspeakable wysedome of God, foreseynge, and knowing before, that man after his creation, thorough the wyllynnes and deceat of the deuyll, woulde fall, and deserue eternall death, dyd most mercifullye in this his foresyghte also, caste, determyne, and dyspose with hym selfe, a meane, howe man beyng fallen, myght again be restored and regenerated. And therefore appoyntyng vnto Chryste (who shoulde be the father, and parent of this generation) a maryage mete therevnto, dyd (to mans great and marueylous comforte) in the myraculous couplynge, and conioynyng of Adā, (representyng Chryst, then to come) and Eue, being forned and made of the rybbe of Adams syde, Adam beyng a slepe, dyd (I saye) as in a shadowe, and a figure, shewe before, and expresse the same knotte, and bonde of maryage of Chryst and the church. And this (as it were) plyghtyng of trouth, for this maryage to come, was farther by a promys made by God to man, confymmed and ratyfied: when he sayde in the thyrde chapter of Genesis, that the sede of the woman shoulde with his sote treade downe the
serpentes

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serpentes heade. which promyse from the begyn-
nyng, contynually, and from tyme to tyme, God al-
myghty renued to the holy fathers and patriarches,
and wylled his prophetes to open and publyshe it.
And to passe ouer all other testimonies, how notably
and playnely doth the prophete Dze in his thyrd cha-
piter speake hereof, saying. *Et sponsabo te mihi in sempiternum*
et sponsabo te mihi in iustitia, in iudicio, et misericordia, et in miserationibus
Et sponsabo te mihi in fide. *Et c.* That is to saye: And I will
marrye the vnto my owne selfe for euermore,
yea vnto my selfe will I marrye the in ryghte-
wysenes, in iudgement, in mercy and in cō-
passion. And in fayth also will I marrye the
vnto my selfe. *Et c.*

Accordyng wherevnto Salomon, in hys notable &
excellent boke called *Cantica Canticorum*. dyd synge and
prophecie of this mariage, then yet to come, where
he declaryng the great desyre and longinge that the
bride had, that the daye of solempnizinge the mary-
age (standing yet betwene hys bydegrome and her,
in onely handfastinge or plighting of faith & trowth)
myght come, sayth thus. *Osculetur me osculo oris sui.* That is
to saye: Oh that he wolde kysse me with the
kysse of hys mouth. But fynally whan the daye
drew nere, and the bydegrome was come downe
into the worlde, howe dyd Jhon baptiste, the most
holy bydeman, reioyse of this the bydegromes com-
myge, and that the tyme was full runne out. And
sayde (as wytnesseth S. Jhon the Euangelist in hys
Cc. Gospell,

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Gospell and in the .3. Chapiter in thys maner.

Qui habet sponfam, sponsus est, amicus autem sponsi qui stat et audit eum gaudio gaudet, propter uocem sponsi: Hoc ergo gaudium meum impletum est. That is to say: He that hath the bryde is the brydegrome. And the frend of the brydegrome who standeth and heareth hym, reioyleth greatly to heare the voice of the brydegrome. This my ioye therefore is fulfyll'd. So that hereby maye appeare howe from the begynnynge of the worlde, the churche hath bene betrouthed to Chryste. His seruantes the prophetes were sente, which shoulde call them, that were bydden, to y marriage. At length came Chryst the brydegrome, more beutyfull then the chyldren of men, to whom while he dyd ascend or goo vp to the bryde chamber of the crosse, and there fallynge into slepe, the heuenlye father out of his sonnes syde, beinge opened with the speare of the souldiour, did deliuer, and as it were shape vnto Chryst his betrouthed bryde, the churche, and so beautefied her and coupled them two together in such an indissoluble band or knot, that everlastingly they shall contynue and cleaue together, as two in one fleshe. And so is fulfylled and consummate that maryage, so longe before prefigured, so often promysed to the patriarches, so playnely spoken of by the prophetes, and continually in the lawefull mariage of man and woman, mystically represented and remembred, of whyche S. Paule sayth. *Ephes. 5. Sacramentum hoc magnum est: ego autem dico in Christo et ecclesia.* That is to say: This (speakyng of Matrimonye)

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is a high or great mystery, I meane it trulye,
in Christe and the Church. And thus muche
haue we spokē to declare, what matrimony is, who
is author thereof, where it was first instituted, and
what were the causes of the institution. Next there-
fore accordyng to our proposed diuision in the begin-
nyng of this sacrament, is to speake of the .v. pointe
that is, who may contracte matrimony? for know-
ledge whereof ye shall vnderstand, that the lawe or
ordynaunce made concernyng persons which are to
be allowed vnto, or reiected from matrimonye, is
an ordynaunce, or lawe prohibitoire, that is to saye,
forbydding some, and permytting, sufferinge, and al-
lowinge all the rest not beyng forbydden: so þ who-
soeuer is not forbydden specially, or generally, to cō-
tracte matrimony, the same is consequently to be ad-
mytted and allowed vnto it, and this resolution to
be true, maye be proued by the rule of contraries,
which here also doth take his place, for yf I do well
knowe who cannot marye (whiche knowledge I
haue had all redy gyuen vnto me in the declaration
of the impedymentes or lettes to contracte matrimo-
ny) I shall by and by knowe who may contract
matrimony. *Quia contrariorum eadem est disciplina et cognito uno
de contrarijs cognoscitur et reliquum.* In dede certayne per-
sons there are forbydden both by the Cypyll and al-
so by the Canon lawes, to marye together, as ap-
peareth (amongest many other places) in the titles de
nuptijs, et de consanguinitate et affinitate, In so muche. that be-
twene those persons that are in linea descendit uel descendē-
ti. Mariage is vtterly forbydden, and betwene those
persons

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persons that are in the collaterall lyne, maryage can not be made, yf epyther of the persones whiche is to be maryed, be of kynred or allyance vnto the other in the .iiii. degre or vnder. And of speciall prohibitions concernyng matrymony, ye haue mentio made in scripiture both in the .xviii. and .xx. chapiters of Leuiticus, and also in the .xxii. of Deuteronomij, which places shall sufficiently and playnely open & declare thys matter vnto you. And now we concernyng the syxte poynte which is howe matrymony is contracted, ye shall vnderstand, that if matrymonye be considered as touchyng the bond & knotte thereof only, so matrymony is contracted and made by the onely lawefull consent of the man and of the woman, that maye be coupled, and ioyned together in matrymonye, for the profe whereof, wordes of the present tyme, or sufficient and equiuallente signes, are by the order of the lawe necessarye requyred to testifie that consent.

And yf matrymony be considered as touchyng the full and hole perfection thereof, then matrymonye may be sene so contracted, when not onely such consent is had, but also carnall copulation, therevpon doth folowe. Example after the fyrste consideration may be taken of our first parentes Adam and Eue, who by our lord in paradys, were before there fall and in the state of theyr innocency, ioyned in matrymony, by coniunction of myndes, though there then betweene them was no carnall copulation at al, and yet true matrimony, for as the lawe saythe. *Nuptias non concubitus sed consensus facit* That is to saye: **Consente doth**

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doth make matrimony, and not the carnall copulation or lying together. And as for example after the second consideration of matrimony, it may also be taken of our sayd parentes after their fall, and when they were for theyr transgression expelled out of paradysse, for beyng man and wyfe, they dyd then carnally knowe eche other, and had therby generation of Chylde, as appeareth in dyuerse places of scripture, and especially in the .v. and .vi. chapters of Genesis. And touchynge thys diuersitie of considerations in matrimony, with the diuerse significations thereof, and of many thynges ells apperteynyng vnto the same, who listeth maye haue recourse to the .xxvii. cause and .ii. question, where he may see the iudgemente of S. Chrysostome S. Ambrose S. Augustyne and of many other in thys matter, and lyke wyse he may haue in the chapter *Ex pua blico, de conuersione coniugatorum* And as touchynge the .vii. poynte which is howe matrimony ought to be vsed ye shall note herein the counsell of S. Paule in y. .vii. chapter of his first epistle to the Corynthyans, wher speakyng to maryed persons, and exhortyng them to vse them selues in theyr vocation after a good and perfect sorte he doth saye thus. *hoc itaq; dico fratres, tempus breue est, reliquum est ut qui habent uxores tanquam non habentes, sint.* That is to say: Therefore brethren I say thys vnto you, the tyme is short, there remayneth, that they whych haue wyues be as though they had none. And the same Saynte Paule declarynge howe purely and clenely maryed folkes shoulde

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should vse them selues in matrymonye, dothe in the fourth chapiter of his fyrst epytyle to the Thessalonians say thus. *Hec est enim uoluntas dei sanctificatio uestra ut abstineatis uos a fornicatione ut sciat unusquisq; uestrum, uas suum possidere in sanctificatione et honore, non in passione desiderij sicut et gentes que ignorant deum.* That is to saye: This in dede is the Wyll of **G O D**, your sanctification, that ye do abstayne from fornication, that euery one of you may learne or knowe to possesse his vessell in sanctification, and honour, not in passion of desyre or luste, as the gentyles also, who do not knowe **G O D**.

And the selfe same Saynte Paule also declaring ferther howe maryed folke should vse them selues, one vnto the other, dothe in the .v. chapiter of his Epytyle to the Ephesians say thus. *Mulieres uiris suis subditæ sunt sicut domino, quoniam uir caput est mulieris sicut Christus caput est ecclesie, ipse saluator corporis, sed sicut Ecclesia subiecta est Christo ita et mulieres uiris suis in omnibus. Viri diligite uxores uestras sicut et Christus dilexit ecclesiam.* That is to saye: Let Women be subiecte vnto theyr husbandes as to oure Lord, for the husband is the heade of the woman, as Chryst is the head of the Church, he is the sauour of the body, and as the church is subiecte vnto Chryst, so let Women be vnto theyr husbandes in all thynges. Ye husbandes do ye loue your Wyues as chryst hath loued the Church.

Mozecourt

the Sacrament of Matrimony

Moreover the same S. Paule in the. vi. chapiter of the sayde Epistle, teachyng maryed folkes to whom God hath sent chyl dren, howe they should vse theyr chyl dren, doth say thus. *Educare illos in disciplina, et correptione domini.* That is to saye, Brynge vp youre chyl dren in the discipline, and chastisement of our LORD. Dyuers examples we haue of this, in the holy scripture, as of Sara the doughter of Raguel, and of yonge Thoby her husbände, of whom mention is made in the. viii. chapiter of Thoby, and also of that godly and modest matron Sara, and Abraham her husbände, of whom S. Peter, in the thirde chapiter, of his fyrst Epistle, sayth thus. *Sic enim aliquando et sanctae mulieres, sperantes in deo, ornabant se, subiectae proprijs uiris, sicut Sara obediebat Abrahae, dominum eum uocans.* That is to saye:

For so sometymes holye Women also, trustinge in God, dyd tye them selues, beyng subiecte or obedient to their owne husbands, as Sara did obeye Abraham, callinge hym master, or Lorde.

Lyke examples are of the godlye couples, Isaac, and Rebecca (Gene, xxv.) Helcana and Anna (l. Re. i) with sundry other, whiche all dyd vse them selues so in the state of matrymonye, that they continuallye lyued in the feare of God, in the chaste loue of wedlocke, in the honest affection or mynde towarde the bryngynge furth of chyl dren, and dyd also diligently loke vnto the godlye education of the same. And as concernynge the. viii. and last parte of our foresayde diuision, it is to wytte, of the treasures, gyftes, and
com.

The exposition of

commodities of maryage, ye shall vnderstande that S. Augustyne in his .ix. boke vpon the Genesis, and the .vii. chapiter thereof, teacheth vs, that matrymone conteyneth in it three gyftes, graces, or benefites: it is to wytte a sacrament, a fayth, and an offsprynge or yssue.

Concernynge the Sacrament, he sayth that this is specially herein to be obserued, it is to wytte, that betwene the man and the wyfe there be no separation, and that neyther the man or the wyfe, beyng eche from other dismised, do marye or couple them selues with any other: and so the vertue of this sacrament doth consist properly, and specialle in the inseperable, or vnbreakeable bonde of the mariage conuenaunte, whiche (as we sayde before) is the pyncipall or cheife poynte belongynge to maryage. This conuenaunt God assisteth, and this knot he knitteth, and beyng once knytte, he maketh it stronge, and establissheth it: yea, and further doth geue suche grace with it, that they whiche abuse not that grace, maye be hable to kepe the marriage conuenaunt vniuolated, and mutually so to loue one the other, as Chyste hath loued, and doth loue the churche. And by the ayde of the same grace, they shall and wyll frankly, truely, and most louyngly, communicate one to another, all thynges accordinge to Goddes lawe, and mans lawe, and all maner of chaunces, good or bad, prosperitie, or aduersitie, they shall most contentedly and quyetly, receaue, beare, and vse together, tyll death them departe. This benefyte of this sacrament doth engendze an assured boldnes, or confidence and truste

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trust of good conscience, by the whiche both the man
and also the wyfe, are made sure that the state of ma-
trimony (into the whiche they, in the feare of God,
and for honeste and vertuous respectes onelye, haue
entred. and truely and holily obserued of theyr
partes) is not voyde of the grace of GOD, but ꝑ GOD
hath a care ouer them, yea and that thys their state
of Matrymonye is also meritorius: accordynge
wherunto S. Paule to Tymothee .i. Epistle 2 Cap.
saith, *Mulier salua fiet per liberorum generationem, si permanferit in su-*
de. That is to saye. The Wyfe shalbe saued by
the bringyng forth of children, so that we cō-
tinue oꝝ perseuer in the fayth. And agayne in ꝑ
last chapiter to the Hebrues, he sayth thus. *Honorabile*
connubium in omnibus. & thorus immaculatus. That is to saye:
Mariage in all is honorable: and a bedde
vndefiled And saynt Ambrose also in his seconde
boke of the partryarch Abraham and in the .ix. cha-
piter doth say, that a notable gifte of chastitie wyll
folowe mariage, yf the persones so maryed do think
berely that thys maryage wherein they are conioyn-
ned is prouided, procured, and done of God. Thys
gifte of thys sacrament to them that diligently wyll
ponder and consider the same, will especially edifye
theyr consciences to them selues, and will also kyn-
dle mutually the fyre of chaste loue betwene them.
The second benefite oꝝ gifte of matrimonye (Saint
Augustyne sayth) is sayth, not meanyng that sayth
and assured confidence which we haue in God, but
that saythfull true and honest dealyng, which is re-
dd. quyre

The exposition of

quyred to be betwene man and wyfe, in not hauinge carnall knowledg with anye other : the man not with any other, then with his true and lawfull wyfe, and the wyfe not with any other, then with her true and lawfull husbände: whiche synge'er gyfte, onely God in this sacrament imparteth and geueth of his goodnes to them, whiche (in suche sorte as we haue declared) are marped, or els what man or woman is there of many thousandes, that beyng as they are beset with the snares, entylinges, and allurements of the worlde, the fleshe, and the deuyl, woulde not offende, and breake that bonde of fayth, and fidelitie, at the leaste, in harte and mynde, which Chryst hym selfe (Math. v.) iudgeth to be no lesse adulterye, then the fylthy and adulterous carnall copulation.

Howe the thyrde gyfte or benefyte whiche saynt Augustyne sayth to be in Matrimonye, is issue or ofspringe, for whiche cause cheifely matrimony is contracted, wherevnto the man and the woman, comynge in the feare of God, oughte so to respecte and regarde theyr yssue and ofspringe, that in chaste and mutuall loue, they maye beget and byngge forth children, and in the fayth, feare, and religion of God, byngge vp, and instructe the same. And in so doyng, matrimonye not onely is voyde and cleare from all maner of faulte, but also hath his certayne meryte at Goddes handes. These thre gyftes concurringe in matrimonye, and causynge the accompanyenge of man and woman together in carnall knowledg, to be by this meanes without sinne, yea, and well bled, to be merytorious to, howe great a grace then is annexed

the Sacrament of matrimony

nered to this sacrament of Matrymonye, of whiche
hitherto we haue intreated?

And here to conclude this counsell semeth good
to be gyuen to those that hereafter shalbe mynded &
disposed to mary, that they do chose to them suche a
mate, as neyther Gods lawe, nor manes lawe doo
prohibite them to take, and with whome they maye
conceyue good hope that they beinge ioyned in ma-
trymonye, shall leade an holy, Godlye, and comelye
lyfe, euer to contynue inseperably, duringe theyr
lyues, which is lyke they shall doo, when they not
rashely and indeliberatly, but with good aduyse cō-
sidering equalitie and vertue more, then eyther car-
nall luste, worldly honour, or pryuate respectes, do
in the feare of God entre into this honest state of ma-
trymonye, entendynge thereby to serue God, there
country and frendes, lyuing also them selues
in honestie, iustice, and temperaunce, and
finally bringinge vpp their children,
and gouernynge there familie in
vertue and God-
lynes.

¶¶¶¶.

The exposition of

Of the sacrament of extreme vnction, and
the exposition or declaration thereof.



Aluinge intreated sufficientlve of sive
of the sacramentes vsed in the catho-
lyke churche, and none of them re-
maynyng indiscussed, sauynge one,
whiche is the sacrament of extreme
vnction, we wyll nowe of it, beyng
the last in number and order, speake lastely & breifly.
And thoughe it be laste in number and ordre, as is a-
foresayde, and also comunonlye is called the extreme
vnction, that is to saye, the laste vnction, yet ye shall
not vnderstand thereby that this sacrament can not
be ministred at any tyme, but when a man is cleane
without hope of lyfe, and shall in no wyse escape the
death: nor ye maye not thereby vnderstande, that af-
ter this sacrament of extreme vnction, no other Sa-
crament, at anye tyme els, can be ministred vnto the
person so anoyled. For in dede this sacramente maye
be ministred in the entyre of the sycknes, and also
manye tymes elles, whensoever any greate malady,
or peryllous sycknes shall come to anye man, in so
muche that he who is daungerouslye sicke, and ther-
fore anoyled and anoynted, recepyunge and vsynge
this sacrament, maye (yf he escape the daunger, and
after fall into it agayne, or into any other suche lyke)
haue ministred vnto hym agayne this laudable, and
notable sacrament of extreme vnction, whiche of it
selfe is both iterable (as Venaunce, Euchariste, and
Matrymonye is) and not alwayes ministred in the
catho

the Sacrament of Extreme vncion

catholyke churche, that the sicke person so sone as he hath receyued it shoulde incontinently departe oute of this worlde, and want his lyfe. But contrariwysle that the sayde person both in soule, and also in bodye, maye (yf it so be sene good vnto almyghtye God) recouer and gette health agayne. And this to be soo, those notable prayers full of all godlynnes and sauourynge antiquitie bled nowe in the catholyke church agreynge with the counsaile and commaundement of S. James in the last chapiter of his epistle, do euidently and playnely declare and shewe vnto vs.

And although in oure wycked tyme small is the number of them that do escape death, hauynge receyued this sacrament of extreme vncion, yet that is not to be ascribed vnto the lacke or fault of this sacrament, but rather vnto the wante and lacke of stedfaste and constant sayth, whiche ought to be in those that shall haue this sacrament ministred vnto them: by which stronge sayth, the power of almyghty God in the prymityue churche, dyd worke mightely, and effectually in the sycke persons enoynted, receyuyng this holpe and comfortable sacramente, and nowe for the lacke of lyke sayth in oure tyme, doth not worke after lyke sorte. Accordyng wherevnto we reade in the .vi. chapiter of S. Marke after this sorte. *Et non poterat ibi uirtutem ullam facere nisi quod paucos infirmos, impositis manibus curauit, et mirabatur propter incredulitatem eorum.* That is to saye :

And he (that is to saye Chryst) could not do any myracle there, sauuing that he dyd cure a few sicke persons, laying his handes vpon them,
and

The exposition of

and he dyd meruaile or wonder for the incredulitie or vnbeleife of them. This sacrament the is not called the sacrament of extreme or last vnctio for that that death allwayes doth followe it, or for that that no sacrament can be mynistrred after to the person enoynted, but for that specially that all other vnctions beinge vled in the admynistration of the sacramentes, do go before, & this vnction doth folow them. And here by the way forasmuche as we do speake of extreme vnction, ye shall vnderstand, that there are (as the maister of the sentence in hys.iiii. boke and. xliii. Distinction doth testifie) three kindes or sortes of vnctions, accustomed and vled in þ church, þ first vnction, in tyme, is that wherewith yonglynges (commynge newly to be instructed & taughte in the fayth and religion of Chryst, called in Latine *Catechumini*) are by the preist to be anoynted with al, vpon the breste, and betwene the shoulders, & thys vnction is made onely with oyle olyue, beinge firste sanctified or consecrated by the bysshope, and afterwarde vled by the preist in mynistration.

The seconde vnction is, that whiche is made or done, not with oyle alone, as the former is, nor with balme alone, but it is made and done with Chryse, whych is made of oyle olyue and of balme, and so of two lyquors myngled and myrte together, the oyle to signifye þ clensyng & purgynge of the conscience, and þ baulme to synnify the swete savor of good name & fame, required to be in the partie þ is therewith to be anoynted. And this vnction, so made w chryse, is a pryncipall, and a cheyfe vnction, and the holy ghost, pryncypally

the Sacrament of Extreme unction

principally, or chysely, is gyuen in or by it. And with
thys crysline the heades of kinges and bysshopes are
to be anoynted, yea and the heades of the chyldern
baptized, are herewith aboue theyr foreheades by
preiste to be anoynted. Yea and fynally the chyldern
which by laying on of the bysshopes handes, are by
the sayd bysshope to be confyrmed, muste also by the
sayd bysshope be signed wyth the crosse, and with the
sayd Chryline in theyr forehead be also by him anoint-
ed. And the thyrde unction, of whyche we now
haue to speake and to intreate vpon, is that where-
with sycke persons in the places accustomed are to
be anoynted withall. And thys unction is made al-
so of oyle olyue onely, being sanctified or consecrated
by the bysshoppe which commonly and customably
the sayd bysshope accordyng to the olde tradition of
the churche doth in *die cenae domini* As Saynt Cyprian
in his sermon *de unctione* dothe testifye, And Saynte
Dyonys also in his booke *de ecclesiastica hierarchia* in the
fourthe chapiter. And now we concernyng the institu-
tion of thys sacrament, we do rede Marci. vi. howe
Chryst callyng vnto hym his .xii. Apostles, and sen-
dyng them fourth by two and two, dyd prescrybe
vnto them a certayne forme of embassade, or message
and dyd also gyue vnto them a certayne power
which they shoulde occupye and vse.

And we do rede also there, that the Apostles so go-
ing forth dyd preach vnto the people penance, and
that they dyd cast forth deuyles, and also that they
dyd anoynte with oyle many that were sicke, who
therby were healed and cured. And we maye not
here

The exposition of

here thinke (as many bayne folyshe persons, folow-
ing there owne fanfyes and dreames haue reported
and sayd) that these Apostles of Chryst were in thys
behalfe as common chyrurgions, and that by mede-
cynes they dyd heale and cure the sicke, for as ye shal
perceyue anone by the testimony of S. James, this
healyng and curyng was many tymes both concer-
nyng the soule and also the body, wherfore the oyle
wherewith the Apostles did anoynte the sicke per-
sons, was sacramentall and mysticall sanctified oyle,
and therefore did so worke both in the body and also
in the soule of the sicke person. And after thys sorte
the catholyke church euen from the begynnyng hath
accepted and taken thys to be a sacrament of Chri-
stes institution and ordynaunce, and so alwayes co-
ntynually hath reteyned and kepte it, takynge for a
testimonye of the fundation and ground thereof, the
sayd. vi. chapiter of Saynt Marke, so by the auncy-
ent fathers of the churche most lernedly and godly
expounded and interpreted, wherunto is adioyn-
ed the testymony of Saynt James in the last cha-
piter of his canonical epistle, wher he being a blessed
apostle, and clerely expressing and vtterynge þe ma-
ner and foyme of the administration of thys sacra-
ment, which he had receyued of Chryst, and deliue-
red vnto the people to be of the obserued and kepte,
doth saye thus, *infirmatur quis in uobis iudicat presbiteros ecclesie
et orent super eum nungentes eum oleo in nomine domini, et oratio fidei
saluabit infirmum, et alleuiabit eum dominus, et si in peccatis sit remittentur ei.* That is to say: Is there any sicke amongs
you: lette him brynge in the preistes of the
church,

the Sacrament of Extreme vntion

churche, and let them praye ouer him, anointing him with oyle in the name of our Lord, and the prayer of fayth shall saue the sycke, and our Lorde wyll lighten or ease him, and yf he be in synnes, they shall be remitted vnto him. whiche wordes of S. James do manifestlye declare this vntion or anoyng to be a sacrament, as hauynge a visibill sygne, and a promyse of grace annexed therevnto. And yf ye besides the thynges before rehearsed, and expessed in scripture, be desyrous to haue the testimonyes also of the auncient fathers of the churche, concernyng this sacramente of extreme vntion, as ye alreadye haue had in all the other, ye shall heare certayne of them, both of the greke and also of the latyn churche. And fyrst I wyll begynne with S. Chrysostome, who in his.iii. booke *De sacerdotio* and in the fyrst chapiter therof, intreatinge of the greate gyftes and graces gyuen by almyghty God vnto his faythfull people by the ministerye of the preistes aswel in regeneration as also after ward in the remission of synnes, doth incontinently for the profe therof byynge in the sayenge of S. James in the last chapiter of his sayd canonycall epistle sayeng *Infirmatur (inquit apostolus) quis ex vobis? &c.* Theophilacte also in his exposition made vpon the.vi. chapiter of saynt Marke, sayeth thus: *Quod unxerint oleo Apostoli, solus Marcus narrat, quod & frater domini iacobus, in Catholica epistola dicit, infirmatur, inquit, quis in vobis, inducat. &c.* That is to say. That the Apostles did anoint with oyle, onelie Marke

&c.

(of

The exposition of

(of all the euangelistes) doth shew, which thing
(meanyng this holy anoynte) James the bro-
ther of our Lorde in his canonicall Epistle,
doth speake of, sayinge: Is any sycke among-
gest you. &c. wherby also appeareth this place of
S. James, and that of S. Marke to be both vnder-
stande of this sacrament of anoynte.

And further in the same place, he (consequentlye
declarynge the musterye of the visibler and materiall
oyle, vbled in the ministracion of this sacrament) saith
*Est igitur oleum & ad laboris utile, & lucis fomentum, & hilaritatis es-
sestium significatq; misericordiam dei & gratiam spiritus, per quam a las-
sore liberamur, & lucem & gaudium hilaritatemq; spiritualem, accipis-
mus.*

That is to saye: For oyle beinge good againste
laboure or Wearynes, beinge also the noury-
shement of lyghte, and the cause or prouo-
cation of gladdenes, doth signifye the mer-
cy of G O D, and the grace of the holye
ghooste, by the which we are deliuered
from laboure or Wearynes, and do receaue
lyghte ioye & spirituall gladnes. with which
two places of Theophylacte, Decumenius also a
greke auctor fullye doth agree.

To these foresayd auncient fathers of the greke
church shall now be adioyned also other of the La-
tyne Church, and fyrst saynt Hierome vpon y sayde
vl. of S. Marke doeth saye thus. *Cum ungebant oleo agros*
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203, infirmitatem, fidei uirtute corroborant. That is to saye :
When they (meanyng the disciples sent furthe by
 Chryste) **dyd anoynte the sicke folke With the**
oyle, they by the vertue of faythe, dyd make
them stronge . Accordyng whereunto Saynte
 Augustyne also in the iiii. chapiter of his second boke
De uisitatione infirmorum, wytyng to his Nephewe, lyeng
 on his death bedde, giueth him this counsaile saieng.
Nec pretermittendum est, illud apostoli iacobi preceptum, Infirma: ut quis
in uobis? inducat presbiteros ecclesie ut orent super eum, ungentes eum
oleo sancto, in nomine domini IESV, & oratio fidei saluabit infirmum.
Ergo sic roges de te, & pro te fieri, sicut dixit apostolus. Imo, per Aposto-
lum suum dominus. Ipsa uidelicet olei sacrati delibutio, intelligitur spiri-
tus sancti typicalis unctio That is to saye: That com-
 maundement of Saynt James the Apostle
 is not to be omittted or ouerpasse of the. Is
 any man sicke emongest you: let hym bring
 in the preystes of the church that they may
 praye ouer hym, anointing hym with e holly
 oyle in the name of our Lorde Iesus, And e
 prayer of fayth, shall saue the sycke. There-
 fore desyre thou, that of the, and for the, so it
 may be done, as Saynt James the Apostle,
 yea rather, our Lorde by his Apostle did say,
 for surely the anointing With the consecrate
 oyle is vnderstand to be a typicall anointing
 of the holye Ghoſte.

The exposition of

Hauinge nowe brought forth sondry authorities both of scripture and also of the fathers, we shal (to satisfie you so far forth as we can, and for the plainer opening of this sacrament of extreme unction) giue vnto you here the Definition of the same sacrament whiche is this.

The Sacramente of Extreme Unction, is the dew annoyling of the penitent sicke person doon by the pyyste, with consecrated oyle, for the remedye or easynge of the sayd penitent, in soule, and for the recouery of corporall helth if it be so thought expedient to God. In which diffinition when we say (the penitent sicke person) we do meane therby that this sacrament is mynistréd frutefully, onely to those be members of Christes church, and to such as, being once fallen oute of the state of grace by deadly synne, haue been by penauince restored agayne to sayde grace, and therevpon by thys sacramente are strengthened and comforted in theyr agonye and fight agaynst the deuyll, who in the tyme of sickness and vexation of mans bodye, is mooste busye to assaulte him. And albeit that thys sacramente be of thys notable effecte, yet no man ought to conceue thys bayne false hope of the effecte of the same, that he hauing lyued in fylthy and abhominable synne, not caryng to be from it deliuered by true penaunce shall by the onely mynistration of thys sacrament of extreme unction, haue all his synnes forgyuen hym.

And where further, in the sayde definition, is conteyned, (for the remedye or easynge of the sayde penitent

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penitent) ye shall note that concerning the soule, no man may doute, but that at all tymes the infirmitye thereof in the sycke person duely repentynge may the soner by the vertue of thys sacrament be eased, according to the promyse of the holy Ghost in the aboue rehersted wordes of Saynt James, And as concerning the infirmitie of the body, it also may be hoped and looked for the soner by the worthy receyving of thys sacrament, yf God (who knoweth our necessities, and can, and also will dispose all thinges sweetely and also pleasantly to the attayning of euerlasting comforte, whiche all good men cheifelye desyre and praye for) so thynke it expedient for the sycke person. And here to knytte by the matter, where an ende is made of all the .vii. sacramentes, we can doo no lesse then of chrysten charitie to wishe that al those (who in thys late scismaticall tyme haue vndoutedly by instigation of the deuyl, eyther vtterly contempned or litle regarded these sacramentes, and emongest them specially this sacramente of extreme vnction, will now after our ioyful reconciliation to the vnitie of the catholyke church, regarde all the sayde sacramentes as they ought to do, and so lyue heare in thys transitory worlde, that they comynge to theyr extreme passage, which at one time or other they can not escape, may from death come to lyfe, and from death of the body haue euerlastyng lyfe of the soule, and in conclusion after the generall resurrectiō, haue the body ioyned vnto the soule, in blysse euerlasting, whych almyghty God graunt vnto vs all.

Here

The exposition of

SO here now we do folowe the ten commaundementes of almyghtie God, whiche are taken oute of Exodus the. xx. oute of Leviticus the. xxvi. and out of Deuteronomie the. v. chapters.

- i.** Thou shalt not haue straunge Goddess before me.
- ii.** Thou shalt not make to the anye grauen thinge, nor anye likenesse of anye thinge that is in heauen aboue, and that is in earthe beneth, nor of them that be in the waters vnder the earth: Thou shalt not adore them, nor honour them with godly honoure.
- iii.** Thou shalt not take the name of thy Lord God in vayne.
- iiii.** Remember that thou kepe holye the Sabbath daye.
- v.** Honour thy father, and thy mother.
- vi.** Thou shalt not kill.
- vii.** Thou shalt not commytte adulterie.

Thou

the .x. Commaundementes

Thou shalt not steale.

.viii.

**Thou shalt not utter or beare false Witnesse
agaynst thy neighbour.**

.ix.

**Thou shalt not couette thy neyghbours .x.
house, nor desire thy neyghbours Wife nor his
seruaunt, nor his maiden, nor his ore, nor his
asse, nor anye thinge that is his.**

The exposition of

The p̄face of the .x. commaundementes.



Three partes of our promysse, beyng
nowe perfourmed, it is to wytte, first
what fayth is, and how it is to be ta-
ken in this boke, secondly, the exposi-
tion of the twelue articles of the chri-
sten beleif, thyrde the Declaration
of the .vii. sacramentes; the promysed order nowe re-
quyrez, that in this fourth place, the ten commaun-
dementes, with theyr Declaration, be set fourth vnto
you, for an introduction vnto whiche ye shall note
four poyntes: fyrste, what is the lawe, or the com-
maundemente of God, Secondely, howe the com-
maundements of God must be obserued, to the plea-
sure of God, and our saluation: Thyrde, what gre-
uous punishmentes God doth in holpe Scripture
threaten and manace vndoubtedly to be inflicted to
the breakers of his commaundementes, and fourth-
ly, what great rewardes the keepers of his law, and
cōmaundementes, shall receaue at Goddes handes.
Touchinge the fyrst poynte, which is, what the law
and commaundement of God is, you shall knowe
that the lawe of God, is a rule gyuen to vs of God,
for the good guydynge of our selues. whiche rule de-
clareth, and sheweth to vs, what is the wyll & plea-
sure of God for vs to doe, or not to doe, in thoughte,
worde, and dede. And when I call it a rule, I meane
that as the byckelayer cannot make a wall euen, &
strayghte, withoute the direction of his lyne, nor a
mason can not he we any coigne or assler stone, with-
out

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out the direction of his squyre and rule, nor the hypp-
master can guyde or styre his hypppe safely to good
hauen, or harborough, withoute the direction of the
compasse, so neyther man nor woman can order,
guyde, and rule theyr lyfe euenly, dyrectly, & streight-
ly, to the wyll and pleasure of almyghty God, with-
out the knowledge and direction of his lawe, and
commaundementes, which are the lyne, rule, squyre,
and compasse, where by we maye reare our workes
bryghtly, frame our selves in vertue constantly, and
gouerne the course of lyfe into the hauen of felicitie
prosperously. And where I saye, that the commaun-
dementes are geuen to vs of God, I declare thereby,
that onely God hath, both (throughe the lawe of na-
ture) in our hartes prynted them, and also in the lawe
of Moyses with his owne synger, (that is to saye, by
the vertue of the holy spyrte) in two tables of stone
wyttten them. And laste of all our sauoure Chryste,
doynge both God and man, hath ratified and exposi-
ted them in the newe lawe of the Gospell: to the in-
tent that with all diligence we shoulde studye to ob-
serue and kepe the sayd commaundements, not one-
ly because they are so expediente and profitable vnto
vs, but especially because that they are geuen to vs of
God, who therby doth declare to vs his godlye wyll
and pleasure, vnto whom both we, and all creatures
els, are bounde to be obedient.

And as touchynge the seconde poynte, whiche is
howe we muste obsewe and kepe the commaunde-
mentes of God to his pleasure, and thereby obtayne
of him rewarde in heauen, ye shall here note, that we

ff.

muste

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must kepe the commaundementes three maner of wayes, first holy and fully in theyr perfecte number, being ten, accordyng wherevnto in the first chapiter of S. Luke, in the high and greate commendation of Zachary and Elyzabeth, the parentes of Saint Ihon Baptyste, it is wytten. *Erant autem iusti ambo ante deum, incedentes in omnibus mandatis et iustificationibus domini, sine querela.*

4. That is to say: And thei both were iust before GOD, walkyng or lyuyng in all the commaundementes & iustifications of GOD Without any complaynte agaynst them.

And I do saye those wordes holye and fully, forasmuch as it is not inough to kepe parte or some of the sayd commaundementes of God, and to leaue parte of them vnkepte: But as in a harpe, a lute, or a byol (being instrumentes of musycke) every string with other must be tuned, and none lefte vntuned, lest thereby some vnpleasant soundes, and discords might be vttered, so we muste putte all and euery the commaundementes of God, to theyr tuneable fashion and practyse, lest that yf any be left brused or vnercised of vs, there might to the pure and cleane eares and iudgemente of Almyghtye GOD, come thereby some vnpleasaunte sownde, and vnswete reporte of our lyues and doynges.

Accordyng wherevnto Saynt James in the ii. chapiter of his epistle sayeth. *Quicumque totam legem seruauerit, offendet autem in uno, factus est omnium reus.* That is to saye:

negloce

Whosoever shall kepe the hole lawe, and yet offende in one poynte or parte thereof, is become gyltie of all.

The second way by whiche we must kepe þ commaundementes of God, is that we doo kepe them with a ryght intention: that is for the loue, for the honor, and for the glory of God onelye, and not for anye honoure or glorye, to be geuen to vs, of man in this lyfe.

For whosoever in doinge of hys good dedes, intendeth principally to get honor, glory or reward of man, hath a wronge intention, and hys dede soo done (yea although it be commaunded of God) is not pleasaunte or acceptable vnto God. And of this ryghte intention speaketh our saviour Chyist in the vi. chapiter of Saynte Mathewe sayinge. *Lucerna corporis tui est oculus tuus, Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit* That is to saye: The light of thy body is thine eie. If thine eie be simple or cleare, then all thy body wilbe bright or cleare, but if thine eie be euill or nought, all thy bodye wilbe full of darkenes.

Hear by the eye is vnderstanded the intente, the regarde, or purpose of mans hart, and by the bodye, is ment the wordes, actes, and dedes of man, proceedinge from the harte, and by that intente directed and ordered.

ff. ii.

Therefore

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Therefore Saynt Paule agreeing herevnto doth exhorte vs, in his first Epistle to the Corynthyans, and in the .x. chapiter, saying thus. *Sine manducatis, sine bibitis, sine aliud quid facitis, omnia in gloriam dei facite* That is to saye: Whether ye do eat, Whether ye do drinke, or Whether ye do any other thinge els, do ye all thinges vnto the glory of **G O D**

Nowe the thyrd way whereby we must obserue the commaundementes of **G O D**, is with constançe and perseuerauice to continue in the doying of the. For as our Sauour Chryst sayeth in the .x. of Mathewe. *Qui perseuerauerit usq; in finem, hic saluus erit.* That is to saye: He that doth perseuer, or continue, vntill the very ende shall be saued. And in dede so constantlye we shoulde kepe Goddes commaundementes, that no temporall payne threatened or put vnto vs in this worlde, shoulde moue vs to breake any of them. Such a constant seruaunt to God was Susanna of whome we reade in the .xiii. chapiter of Danyell, that when she was prouoked to y synne of adultery by two olde iudges, vnder no lesse paine then to be accused in open iudgement, whiche was death by the lawe, she woulde not graunte to that synnefull dede, but sayde these wordes. *Angustie sunt mihi undiq; si enim hoc egero, mors mihi est: si autem non egero non effugiam manus uestras. Sed melius est mihi absq; opere incidere in manus hominum, quam peccare in conspectu domini.* That is to saye: **Alas I am in trouble on euery side, for yf I committe this dede it is death to me, and if I doo**
it

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it not, I cannot escape your bandes. Well it is better for me to fall in to the hands of me, than to synne in the syghte of G O D.

We will passe olier the honorable auntyent father Eleazar mencponed of in the seconde boke and the .vi. chapiter of the Machabees. We wyl not stay vpon the .vii. brethern and theyr mother, spoken of in the .ii. boke and seuenth chapiter of the Machabees, of whiche one of the chyldren sayde: *parati sumus magis mori, q̄ patrias delleges preuicari.* That is to saye: We are redy rather to die, then to breake or transgresse the lawes of God which oure fathers kepte. But of late dayes, in the tyme of oure pestiferous scisme, the new broched brethern, rather woulde tumble to hel headelonge, then they would doo as the catholyke Churche from Chrystes tyme hetherto hath done, concernyng the lawes of God, and the rytes of the sayde catholyke churche. And yet forsoth they wyl chaleng martyrdome, but thost leuen innocents doo condemne them in this case. And thys now we haue ye heard howe ye should kepe the commaundementes of G O D to his pleasure, firste in keepyng them all and enery of them, and not in keepyng some, and to offende in the other. Secodly in keepyng them with a ryght intention, whiche is for the loue of God, and eternall rewarde, whych is God hymselfe. And thyrldy in obseruyng the same with constançe and perseueraunce to the ende of our lyfe. In which doynge, ye kepethem to the pleasure of God, and to your eternall saluation & without

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And againe in the. xxi. of Leuiticus, he sayth, si in preceptis meis ambulaueritis, et mandata mea custodieritis, et feceritis ea: dabo uobis pluuia temporibus suis, et terra gignet germen suum, et ponus arbores replebuntur. That is to say. If ye walke in my preceptes, and kepe my commaundementes and do them, I wil geue vnto you raynes in their due seasons: and the earth shall bringe furth her sede, and the trees shalbe replenished with fruite. In the. vi. chapiter also of Ecclesiasticus, it is wyrtten, Cogitatum tuum habe in precibus tuis dei, et in mandatis illius maxime assiduus esto, et ipse dabit tibi cor. ^{et} ⁱⁿ ^{concupiscentia} sapientie dabitur tibi. That is to say: Haue thy thought in the preceptes of God, and be thou continually occupied in his commaundementes and he will geue thee a harte, and desyre of wysedome shalbe geuen to thee. whych thing is well proued by the testimonye of kynge Dauid, who sayth of hym selfe in his. cxviii. psalme. ^{super senes} intellexi, quia mandata tua quesiui. That is to saye: I haue had vnderstanding, more then the olde men, because I haue soughte thy commaundementes.

And here omittynge infinite testimonyes of scripture, whiche declare, that not onely in this worlde, all helth, welth, and prosperitie is promised to the keepers and obseruers of Goddes law, and commaundementes, but also after this lyfe a crowne of immortallitie, and eternall ioye and blysse: we wyl here conclude

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clude repeatinge agayne one shorte sentence of our
sauiour Chyyst in the .xix. of Mathewe, where he
saith thus *Si uis ad uitam ingredi, serua mandata.* That is to sai:
If thou wylt entre into lyfe, kepe the com-
maundementes.

¶ The exposition or declaration of the fyrste
of the ten commaundementes which is.

Thou shalt not haue straunge godes be-
fore me.



HAVINGE in this matter first set forth
vnto you the number of Godes com-
maundementes, & perfectly know-
inge them ye maye bothe kepe them
your selues, and also of chrysten cha-
ritie teach them to other, especiall ye
of your family & householde, And hauyng in the pre-
face of these commaundementes declared vnto you,
what is the lawe and commaundement of GOD,
howe also the commaundementes of God muste be
obserued, what punishmentes God doth manace &
inflicte to the breakers or trangressours of his com-
maundementes. And fynally what rewarde the ke-
pers of Godes commaundementes shall at Godes
bandes receyue. Whete and conuenient now it shall
be to expounde and declare the sayde commaunde-
mentes, accordynge as heretofore in the preface of
Gg, thys

The exposition of

this booke hath bene promysed vnto you, and for the better knowledge of this matter, ye shal vnderstand that thys doctrine of commaundementes contained in *Dialogo*, that is to saye in tenne sentences, was first wrytten in two tables of stone, by the hande and power of almyghty God, and deliuered vnto Moyses in a mountayne Called Sinai, to be Declared vnto the Israelites or Iues, which were forbydden to come vp to the Mountayne, and were benethe standynge at the fote of the hyll: the circumstance of whych matter is wonderfull large and notablie sette fourthe in *Exodi.* 19. and in *Deuteronomi.* 4. where emonges other thynges, dothe clearely appeare, that in the gyuing of thys doctryne conteyned in these two tables, there was a terrible or a fearefull fyre, a greate smoke, and notable thunder & lightning: partly to signifye the stony hartes of the Iues, partly to declare the greate burden and heauynesse of the lawe not hable of her selfe and by her owne power to iustifie, and therefore neding ferther helpe of grace there in, and partely also to put in feare the hartes and consciences of the people, and to styrre them vp to seke and labour for helpe at goddys handes, to fulfill the sayde lawe, which fashion and maner of gyvinge the sayde lawe in the olde testament, both muche differ from the fashion & maner of gyvinge the euangelicall law in the newe testament: and yet in thys there is a greate agremente in both, that as well in the gyvinge of these tenne commaundementes in the olde testament, as also in the gyvinge of the euangelicall lawe, in the newe testament,

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ment, there was a high place in which the lawe was
gyuen, and also there was fyre. In the olde testamēt
the lawe was gyuen vpon a grosse & earthly moun-
tayne whych was called Syna, or Synai, takyng
the name of a precepte or commaundemente, in as-
much as the preceptes or commaundementes were
geuen in it, to brydle and kepe vnder the headye re-
bellious and stiffenecked people, not suffred to come
vp to it, but commaunded to be vnder it: In the new
testament the lawe is gyuen in dede in a mountaine
but yet not called Syna or Synai, but called Sion,
which by interpretation dothe sounde or signifye a
beholdyng place, from whense all earthly thynges
may be considered or looked vpon, and from whense
being high and nigh vnto heauen, heauenlye and
celestiall thynges may be beholden. And therefore
the blessed Apostles beinge in theyr conclaue, in the
sayd mounte Syon, were of one mynde and quyet,
prayeng together and lokyng for the heauenly gifte
promised before vnto them by Chryst. In the giuing
of the lawe in Mount Syna, there was fyre, lyght-
nyng, and thunder, and dyuerse other thynges very
terrible, to signifye the cheife strength of the lawe to
to confyste in terror, and fearefulnes, accordyng
wherevnto S. Paule in the .iiii. chapiter to the Ro-
maynes, doth saye. *Lex iram operatur.* That is to saye:
The lawe dothe worke or bryng furthe
Wrathe. In the gyuyng of the lawe in Mounte
Syon, there was a vehement spyrte or blaste, but
yet bryngyng with it alacritie and Joye, and a fyre
Eg.ii. there

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there was, but yet not brēning the body, but lightening the blynde harte or mynde of man, and kyndelinge his slouthfull and dull will vnto goodnes, soo that not by terror or feare compelled as in þe old law, but incited and moued by hartly loue, he runneth in the waye of the commaundementes, forgettynge þe thynges behinde, and stretchyng him towarde þe thynges beinge before hym: that pleasynge God by keepynge his commaundementes he maye accordyng to chrystes promyse, *Mathei Decimo nono*, enter into lyfe and reigne with Chryste.

In the fyrst of these two tables there are conteyned in effectte all those thynges which we oughte to doo vnto god, and wherein we ought to be occupied with god, that is to saye the very true seruyce of god aswell internall as externall. And in the seconde table are conteyned, all those thynges whiche we owe vnto oure neighbour, and howe we on oure parte oughte to behaue our selues to hym. And yet heare must you marke that thys seconde table dothe issue or come from the fyrst table, so that the workes of þe second table cannot truelye be done withoute the workes and dedes of the fyrst table. For then in dede we maye be sene ryghtly and well to loue our neighbour, when withoute consideration of anye pryuate proffyte commynge vnto vs, and wythoute anye worldly or carnall respectes, we do ouerlye loue him for Goddes sake, and do embrace and cheryshe hym as our owne selues, bycause that God, in whome is all our hope and trust, and to whome in harte and mynde

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mynde, we haue ioyned our selues, doth soo wyll vs
and commaunde vs to do. The great clerke Origen
(whome also Saynt Hierome foloweth) doth allotte
or appoynte vnto the fyrst of these two tables forwey
commaundementes, makynge of *Non habebis deos
alienos coram me.* And of *Non facies tibi sculptile.*
two commaundementes (as we doo) vnderstan-
dyng in the fyrst to be forbydden all Idolatry spiri-
tuall or internall, and in the seconde, al Idolatry ex-
ternall or bodely. And vnto the seconde table he doth
allotte or appoynt .vi. preceptes or commaundemētis
knittinge and puttyng together for one precepte or
commaundement, the prohibition of despyng the
wyfe, or Goodes of thy neighbour. But Saynt Au-
gustyne in hys second booke of questions, vpon Ex-
odus, in the .lxxi. chapiter, and as manye as doo fo-
lowe Saynt Augustyne, do appoynte vnto the fyrste
table three preceptes or commaundementes onelye:
ioynng our two first in one; and vnto the seconde
table, appoyntinge .vii. preceptes or commaunde-
mentes, deuydinge our .x. or last commaundement,
which is concernynge the vnlawefull desyre of the
wyfe and Goodes of our neyghboure into two spe-
ciall commaundementes, it is to wytte:
Non concupiscēs domum proximi tui. and *Nec deside-
rabis uxorem eius, non seruum non ancillam non bo-
uem non asinum, nec omnia que illius sunt.* whiche diui-
sion or order, Saynte Augustyne doethe allowe
and folowe, especiall ye for that it settethe fourthe

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knith, and representeth very lyuely the mystery of the holy Trinite, in that, that the fyrst commaundement is referred to the father, the seconde to the Sonne, who is the name and worde of God, and the thyrde to the holy ghost, by whose workynge in vs, we do kepe a sabboth, and do reste from all seruple workes, whiche the fleshe, destitute of the spirite, doth ingendie and bynge forth in vs. And forasmuche as saynt Augustyne him self, even in the same place before alleged, doth declare, that both these maners of ioyninge, or partying the two fyrst, or the two last commaundementes, were vsed and allowed in his time. And for that also, neyther in the one, or in the other maner of denynginge or reckenyng these ten commaundementes, eyther the sense, the worde, or anye one iote of the matter is altered, no noy yet any more or lesse in eyther of the sayd. ii. tables thereby conteyned. Therefore no man ought with this our diuision (wherein for certayne good considerations, we folowe Origene, and S. Hierome) to be in any wyse offended.

Folowyng then this our order, ye shall note that this commaundemente. Thou shalte haue no straunge Goddes before me. as it is the fyrste in order, so is it the most chief and principall emongeste them all, for in this commaundement God requireth of vs these four thinges, in which consisteth his cheif and principall honour, it is to wytte, feare, sayth, hope, and charitie, and they to be geuen of vs vnto him, as beyng our onely and true God. And as concerning the fyrst, that is to saye, feare, howe necessarye

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ecessary a part of our seruice & duety towards God
that is, Salomon in the .ix. chapter of his proverbes
playnely and briefly declareth sayeng: *principium sapien-*
tie, timor domini. That is to saye: The beginninge of
Wisedome, is the feare of God. And of this feare
also, our saviour Christ hymselfe, speaketh in the. xii.
of Luke, declaringe there that God chiefly and princi-
pally is to be dred and feared, where he sayth thus,
Timeo eum qui postq̃ occiderit corpus, habet potestatem mittere in geh-
ennam. Ita dico uobis hunc timeo, That is to saye: Feare him
who, after that he hath slaine or killed the
body, hath power to put or cast into hel: thus
I saye vnto you, feare him, and this kynde or
sorte of feare, is commonly called scruple. But there
is an other kynd or sort of feare due vnto god, wher-
of the prophete Dauid in his. xlviii. psalme, speaketh
sayenge: *timor domini sanctus, permanet in seculum seculi.* That is
to saye: The holy feare of God, continueth or
abydeth for euermore.

And as concerninge sayth, whiche is the seconde
parte of our duetie towarde God, there is wyttē of
it in the. ii. chapter of Ecclesiasticus, after this sorte,
Qui timeris dominum, credite illi, & non euacuabitur metes uestra.

That is to saye: He that feare oure Lorde, haue
sayth in him, or geue credite to him, and your
rewarde shall not be frustrate. And to entreate
further of faith in god here in this place, we nedē not
but do referre you to þe declaration therof, made be-
fore, both vpon the acceptions of sayth, & also vpon þe
fruite.

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first article of the crede. And as touchyng the thyrde parte of our bounden duetye, requyred on our behalf toward god, whiche is, Hope, there is wyrtten of it in the sayd second chap. of Ecclesiasticus, after this sort. *Qui timentis dominum, sperare in illum, & in oblectationem uenire nobis misericordia:* That is to saye: **We** that feare our Lorde, do ye hope in him: and his mercy shal come to you, to your comfort, or delectation. And the prophet also in his. cxlvi. psal. speaking here of sayth thus, *Beneplacitum est domino super timentes eum, & in eis qui sperant super misericordia eius.* That is to saye: **Our** Lorde hath pleasure vpon them that feare him, and in them **we** do hope vpon his mercy. Of which hope S. Paul in the. v. chapter of his epistle to the Romayns, doth say thus. *Gloriamur in spe gloria fillorum dei.* That is to saye: **We** reioyce or triumph in the hope of the glorie, promised to the children of God: But moost notably of this hope, the same S. Paule speaketh in the. viii. cha. of the same epistle to the Romaynes, saying: *spe enim salui facti sumus, spes autem que uidetur non est spes: Nam quod uidet quis, quid sperat? si autem quod non uidemus speramus. per patientiam expectamus.* &c. That is. **Through** hope trulye **We** be made safe: but the hope which is sene, is not hope. For wherefore doth one hope or trust for that which be doth se: but if **We** hope for that which **We** see not, thē do **We** loke for or tary by patience. &c. Nowe concernyng the fourth poynt or part of oure duety towardes God, it is to wyt, Charitie, ye shall vnder-

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Understand þ this is the most excellent & soueraigne
vertue that belongeth to any Chrysten man or wo-
man. And of thys vertue there is wrytten in þ fore-
sayde second chapiter of Ecclesiasticus, where it is saide.
Qui timeis dominum, diligite illum, et illuminabuntur corda uestra.

That is to say: You that feare our lord, loue
ye him, and your hartes shalbe illumynated.
But holwe or in what sorte we maye or oughte to
performe thys true loue and charitie towards god,
that doth our Sauour Chryste himselfe in the .x.
chapiter of Saynte Luke teach vs, saying. *Diliges do-
minum deum tuum ex toto corde tuo & ex tota anima tua, & ex omnibus
uiribus tuis, & ex omni mente tua.* That is to saye: Thou
shalt loue thy Lord thy **G O D**, With al thy
harte, With all thy soule, With all thy stren-
gthe, and With all thy minde. which in effecte
is as much, as yf he hadde playnelye sayde, let all thy
thoughtes al thy wittes, and al thy vnderstandyng,
al the partes or powers of thy soule, al thy strength,
trauayle and labour, be directed to the seruice and
pleasure of God, of whom thou hast receyued bodye,
soule, and all the gyftes wherewith thy saide bodye
and soule are endued, yea and not onelye thou hast
receyued them, but also besides, thou hast receyued
all thy temporall goodes, fruytes, and conumodities
whatsoever. wherefore the thyng thus being, let vs
nowe conclude with Saynt Ihon in the .iiii. cha-
piter of hys fyrste Epytyle sayinge. *Nos ergo diligamus deum
quoniam prior dilexit nos:* That is to saye: Let vs there-
fore loue **G O D** bycause he fyrst hath loued
vs

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VS. And forasmuch as of bounden duety we do owe to almyghty God, the foresayd. iiii. thynges, feare, fayth, hope, and loue or Charitie, we may true-lye saye that all they doo transgresse this fyrste commaundement, who doo not aboue all thynges, feare God, beleue in God, hope in God, and loue god. And here for your better and playner instruction, we wyl particularly set forth vnto you y most notable transgressours of this commaundement, wherein fyrste shall be placed the pagans, infideles, and the heathē, whiche beleue not in the onely true God, but in many false and straunge Gods. Secondlye the Jewes shall be placed, as they who in this behalfe highly do offende God, not beleuing in our sauour Christ crucified, nether takyng him for very God, wherevpon foloweth, that they do not feare him, they do not put theyr trust or hope of saluation in hym, nor yet loue hym, but most spytefully, do hate and blaspheme him and his name, to theyr endles dampnation, onlesse they in tyme do duely repente. Thyrldy the Turkes shall haue here theyr place, and all they also that doo kepe Mahometes abhomynable lawe, beyng most contrary to the lawe of Christ, and agaynste the honour and glory of almighty god. Forthly shal folowe all heretikes, for that they do not honour God with the true beleif, as Christen people are bounden to do. Fyftely shall succede all those, who set theyr hartes and myndes vpon any worldly thyng, aboue God. For whatsoeuer we loue aboue God, settinge oure myndes vpon it, more then we do vpon god, or for y loue of it, offeding God, truely we make that, for the tyme, oure God. As, the couetous man maketh his goodes

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goodes his god, accordyng to the saying of S. Paul
Col. 3. And the glottenous man maketh his belly his
God, according to the sayinge of S. Paule, Phil. iii.
And the fond parentes many times, make theyr chil-
dren theyr God: in conclusion fyndyng them no god-
des but deuylls, and geuen to all vngodlynnes: And
so of the rest who in any wise do commit any spiritu-
all ydolatrye inwardely in theyr hart. Sixtye there
shalbe here a place for all them, as well such as do pre-
sume so much vpon the mercy of god, that they feare
not his iustice, and by reason therof do styll continue
in their sinne and noughtinesse, as also for them that
do so feare the iustice of god, that they haue no trust or
confidence at all in his mercy & goodnes. Seuenthy
they must here haue a roune, that do vse witchcraft,
frecromancy, enchauntment, or any other such lyke
vngodly, and superstitious trade, or haue any confi-
dence in such thinges, or do seke helpe of, or by any of
them: And without doubt such witches, Coniurers,
enchaunters, and all such like, do worke by the ope-
ration and ayde of the deuyll, and vnto him for þat-
tayning of theyr wicked enterpryses, they do serui-
ce, and honor, of which abhominacion we are warned,
& expressely comaunded to take hede, & fye fro. Leu. xix
where thus it is wyttten. *Non declinetis ad magos*, That is.
Turne ye not to thē, which do vse magicall
artes, or worke wth the deuil. For wthout al doubte,
most greuouslye do they offende agaynst the honour
of God, who hauing in their baptisme professed to re-
nounce the deuyll & all his workes, do yet neuerthe-
lesse make secrete partes and couenauntes with the
deuil, or do vse any maner of coniurations, to rayse
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by deuyls for treasure, or any other thing hid or lost,
or for any maner of cause, whatsoeuer it be: for all
such cominite so high offence and treason to God, &
there can be no greater. for they yelde the honoure
dewe vnto God, to the Deuill, Goddes enemy, and
not onely all such as vse charmes, witchcraftes, and
coniurations, trangresse thys cheife and hygh com-
maundemente, but also those that seke and resorte
vnto them, for any counsaile or remedy, accordyng
to the saying of God whan he said. Duterono. xviij.
Lette no manne aske counsell of them, that vse
falle dyuinations, or suche as take hede to dreames
or chatterynge of byrdes. Let there be no wytche or
enchaunter emongest you, or any that asketh coun-
sel of them, that haue spyrytes, nor of southsayers, nor
that seke the trougth of them that be deade, for god
abhorreth all these thynges. Fynally all kynde of vn-
faythfullnes, vnpacientnes, murmurynge and grud-
ging agaynst God, specially in tyme of aduersitie, is
a manifest and open breakyng of thys commaunde-
ment. And though thus much might seme sufficient
for declaration of this firste commaundemente, yet
are there other thynges appertayninge to the fuller
vnderstanding hereof, not to be of vs omitted. As
first to declare what is mente by the wordes before
me. expressed in thys commaundemente. The expo-
sition whereof in fewe wordes is thys: bycause no-
thyng can be so secrete, pryuey, close or hid from god
but that it is sene with his moste perslinge eyes, who
(as the prophete Dauid in the seuenth Psalme doth
say) is the sercher of mans harte, and of his inwarde
lustes

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lustes, and desyres, and who also eternally is present
euery where, therefore we maye not eyther in dede,
worde, or in any secrete thought, at anye tyme, or in
any place, committe or offende agaynst his honour
and omnipotente maiestie. for yf we so do, it is vn-
doutedly done, before him. that is to saye, in hys
sight, who wyll not faile, for our so doing, to pow-
er his wozath and his indingnatiō vpon vs. Secondly
you shall note that God begynneth his lawe or com-
maundementes at hym selfe, being the most worthy,
and without all comparison, and afterwarde he pro-
cedeth to instructe vs in our duty toward our neigh-
bour. Thyrddly ye shall note, both touching thys, and
the rest of the commaundementes, that they are, for
the moste parte, vttered in the negatyue, and not in
the affirmatiue speche, not onely for that the nega-
tyue doth bynde euer and for euer, and is more ve-
hement then is the affirmatiue, But also for that the
negatyue doth accustomedly requyre, on the contra-
ry syde the affirmatiue, and denying or forbydding
doth imploye in it a contrary commaundement: and
therefore in these preceptes it is not alonely to be cō-
sidered what is forbydden and denyed vnto vs, but
also what God (thoughe therein he do not vse for-
mall or expresse wordes) doth requyre in the contra-
ry of vs. And therefore where in thys precepte in the
negatyue speach it is sayd. Thou shalt not haue
straunge Godes before me. Ther. must, by this
negatyue, be vnderstande the affirmatiue, that is
to saye. Thou shalt onely haue me for thy true God.

And

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And in dede yf thys precepte hade bene conceived and made in an affyrmatyue speech onely, then the Samaritanes wolde haue gathered hereof some excuse, who though they worshypped one God, yet withall they worshypped manye Goddes to, as appeareth .4. Regum .17. Lyke wyse might the Jewes the Gentyles, the heretykes, yea and the noughtye persons of the world, who though they did and doo knowe one to be God, as Saynt Paule in the firste chapiter of his epistle to the Romaynes doth testify, yet they did not honor and worshype him duelye as they ought to doo, as Saint Paule in the sayde epistle and chapiter doth euydentlye declare.

And fynallye ye shall vnderstand and note, that where thys fyrst commaundement is of late diuersly oute of the hebyue tongue translated, both into Latene and also into Englyshe, (euerye one of suche translators folowinge hys owne iudgement and fantasie therein) we haue (as becometh vs to do) folowed the latin translation commonlye receyued throughout the hole catholyke Church.

**¶ Exposition or declaration of the second
Commaundement whyche is.**

Thou shalt not make to the any grauen
thinge, nor any likenesse of anye thing that
is in heauen aboue, and that is in earth be-
neth, nor of them that be in the Waters vn-
der the earth, thou shalt not adore them, nor
honor them, With gods honour.



BECAUSE heretofore by dyuerse false
and vngodly translations, this com-
maundement hath bene broughte in
and alledged, not onely agaynst ima-
ges set by in churches and vled with
due reuerence of the people, but also
agaynst the most blessed sacrament of the Altare,
callyng it an Image or Idoll, & other mooste vyle
termes to byynge the people into contempte, and ha-
tred of it, ye shall fyrst heare howe almost eight score
yeare agone our owne countrey men euen in time of
heresy dyd oute of Latyne translate thys place into
Englyshe, and ye maye the better beleue me herein
for that I haue thys booke in parchment fayre and
truly wyrtten to be shewed at all tymes to any well
dysposed person that shall desyre it, and thereby shall
indifferent men perceyue that the procedynge prea-
chers, or rather praters, takynge *Sculptile* and *Idolum*,
for an Image, & confoundynge the one with y other
haue greatly abused, & deceyued y people, first in y.
xx. chapiter of Exodus wher y .x. commaundemets are
rehear-

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rehearsed, and numbred, thus is it wrytten.

And I lord speek alle ys wordes, I am I lord y god, that hayt lad I out of I londe of Egypte, from I house of yraldome, y^{u} schalt not haue alven goddys before me, y^{u} schalt not make to I grauen ying, ne eny lyckenesse I is in heuen abowen and I is in er e bened: ne of hem y at ben in Waters vnder, er e y^{u} schalt not anoure hem, ne herye hem. And so fourth. Moreover in the. xvi. chapter of Leviticus, where the commaundementes be also touched, ther is it also wrytten thus. Ze schuln not make to zou a malvmett and grauen ying, ne tytles ze schuln reie, ne huge stone ze schuln putten in zo r ery: that ze honour it. And so fourth. Besides this in the. v. chapter of Deuteronomy it is wrytten thus. y^{u} schalte not haue alven Goddys in my lyst, y^{u} schalte not make to yee grauen yinge ne lyckenesse of alle yinges I in heuen ben aboue. And in ery byneye, and that dwellen in Waters vnder ery, y^{u} schalt not honour hem ne herye. By these places so translated euen in the noughtye tyme, it is euident that men were not then so impudent and falle as they in our tyme haue bene, for they neyther coude nor durst as some in our tyme fallselly haue done, translate an I doll or a grauen thinge in

^A these wordes said and scrupled (which are) to

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to anye Image, for you must vnderstand, þ betweene
an Image (whiche is a name of reuerence) and an
Idol (which alwayes with the good is abhominable)
there is a very notable, and greate difference: &
the difference is thys. The Originalls, first formes,
and paternes of Idoles, to represent by, are very vn-
true and clerely false: for hauinge the inscription of
goddess (as for example, of god Jupiter of god Mars,
and of such lyke) they are in dede the pictures of De-
uyls, and not of Goddess (god being but one) and (as
the Prophet sayeth Psalm. 110) *Omnes dii gentium demonia.*
That is to saye: All the goddess of the gentils
are deuils, and yet with folysh erroneous people
one taken for God Jupiter, one for God Mars,
and so fourth, all being false. But the originalls, first
formes, or paternes of the ymages, to represente the
very thinge signified by them, are saythful and true,
this of Chryst, that of Chrystes Mother, an other of
Saynt Iohn Baptiste, and of euerye Saynte a
peculier Image, and so to be called, bycause in dede
there is a Chryst, to haue an ymage of, and likewise
there is a mother of Chryst, to haue of her an Image
and so of the rest, which to be so, we cannot deny, ex-
cepte we wyll falsely saye, that there is no Chryste
at all, nor no mother of Chryst, nor yet no Saynte.
And that the catholike church hath alwayes euen
from the begynnyng put greate diffetence betweene
an Idol and an Image, vtterly abhorryng and de-
testing the one, and deuoutly and godly receyuinge,
and allowing the other, it is most euident to them þ
will

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will consider what the church dyd in thys matter aboute eyght hundred yeaeres agoo: at which time there was greate controuersie in this matter: when vpon the cheif and most lerned men of all christendome did assemble oute of all partes of the worlde to the citie of Ayre, in the Cuntrey of Bithinia, being in Asia the lesse, where they, after longe deliberatio, diligent searchoyng, and most aduysed perusinge of the bookes written by the Auncient fathers, whiche were before those dayes, dyd conclude that the vse of images in the catholyke church is in no wise repugnant, with this second commaundement, it is to wytte. Thou shalt not make to the any grauen thinge, &c. And further to open and confirme thys poynte, they also then dyd playnely declare that in the olde testament were many images, and lykenesses or similitudes, not onely without the tabernacle and the temple, but also within the same, made, had, and vsed by Goddys expresse commaundement: at which assembly also was clerely proued that there is a great difference betwene the Images which Chrysten men do vse in theyr churches, & the Idoles vnto which the Gentyls and some times also the Jewes them selues, dyd gyue gods honor and worshippe. And that the images vsed in this church were signes and memorialls of Chryste and the holye saintes. And that the reuerence which is don before the images, is not doon or ment to be doon, to the wood, stone, syluer, gold, or any other such stuffe or matter, whereof any Image is made, no nor yet to the workemanshypp or beautifull shape thereof as
thoughe

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though there were any such worthynes or Dignitie therein, but we beholdyng the pictures or Images, might be brought thereby in remembraunce of the, there lyues, doinges, and deathes, whose Images they are, or whome they represente, and therevpon imitate, and diligently followe, to our power, al the same: as when we earnestly, and intentyuely doo behold, the Image of the Crucifix, we then haue good occasion to remember, the incarnation, lyfe, passion and death of our Sauour Chyste. And when we beholde the Image of the blessed virgin Mary mother of Christ, we then are styred vp to thinke in our hartes, how that blessed mother beyng of our mortal humayne nature, did in her wombe conceyue (by a meanes far passyng the capacitie of man, or Angell, to comprehend) our sauour Chyste, beyng both god and man, and that therefore we do prayse, magnify and extoll her aboue all creatures, visibible, and inuisibible: and that for like reason and cause, the Images of the prophetes, Apostles, martyrs, & other saincts, and derely beloued seruauntes of God, are certaine signes, by whiche as in a glasse, we behold their godly conuersation, lyfe, affliction, and deathe: that by the beholdyng of theyr Images we maye stirre vpp and renewe in vs that affection, and loue, which we haue to the very Sayntes, for theyr godlynes and vertues sakes. And besides this in the sayd assembly or generall counsaile, thys similitude folowing was then thought mete, to open and declare somewhat the matter and the maner of Images in the churches of Chysten men, wyth the vse thereof. That

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Like as whan we do receyue letters from an emperour, a kynge, or greate prince, we do kysse the seale of the sayd letters, not for the war sake, but giuing thereby our dew honoz and reuerence, to the emperour, kynge, or prince, whose letters we doo receiue. Euensō when Chyristen men are before an Image, (as for example, before the Image of y^e Crucifix) they knelynge, or kyssyng the same, hauing in theyr hartes, and myndes godly intention & affection, they do not intende or mynde thereby to adore or worshippe the very Image selfe, being of wood, stone, or other matter (which in dede being ones mouldered, awaye, for the oldenes of it, or other wyse being consumed, or defaced, they do regarde it nothing at all, nor haue it in any estimation) but beholdyng y^e sayd Image of the Crucifix being as a seale, and a token or remembraunce, of the passion of Chyyst, they are thereby admonysshed and put in remembraunce, to salute, & adore him, who for al our sakes suffred death vpon the Crosse, nayled, and crucified, as y^e Image of this crucifix doth effectually represent, and therefore, that is to say, for Chyyst and his passions sake, that signe of the crosse, maye be, and is, set vp & erected in churches, howses, markette places, in highe wayes, and els where, yea and wouen in garnetes, or other clothes, for such godly purposes and intents, that by the ofte seing and beholdyng of the same, we at all tymes, and in all affayres, maye be myndefull of our sauour, and redemer, Iesus Chyyste, and of his mooste bytter passion, whiche he for oure synnes dyd suffer.

The

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The same Connsayle also hath this other example, that lyke wyse as when we do kysse the boke of the Gospells, we haue not such affection, and loue, to the parchment, paper, or letters made with ynke, as for theyr sakes to kysse the boke, but hauing onelye respecte to those holsome, comfortable, and holy sayings which are in the boke conteyned, do, for that respect, and for theyr sakes, with all our hole hartes & minds kysse and embrace, the boke most ioyfully. Euen soo whan we do worshyppe the Images of Saynctes, we do not worshyppe those outwarde shapen or figures, but we do worshyppe the giftes, graces, and vertues whych god hath wrought in those saintes, whose Images they are: for we do prayse the godlynes of theyr lyues, and styre by our selues thereby, to imytate and followe theyr fote steppes, and there withall we do make prayer vnto almyghty God, & he wylbe mercifull and bountifull vnto vs, through the intercession and merytes of them. And in dede we do not speake to, nor praye vnto, the Crosse of Chyyst, or the Image of any Saynt, in this wyse.

Dij nostri estis, Exod 32. cap. That is to saye: **We are our Goddes.** For we knowe ful wel, and are most assured what they are, and that they are not, nor yet can be Goddes, being but onely similitudes and Images of Chyyst, and hys saynctes, which saynctes we doo reuerence and worshyp for Goddes sake, as when we worshyppe any martyr, we glorifye God and hys giftes in the same Martyr, and when we honour the blessed byrgyn Mary, mother of Chyyst, we ho-
noure

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honour, in her, Chryst, whose mother she is. And when we honour the Apostles, we honour, in them, him that sent them. Besides all these foresayd things expressed in the foresayd auncient general Counsaile, and there, with vniforme consent agreed vpon, and decreed, you shal fynde in the same Counsaile, sayth fully, and truly alledged a great number of testimonies for thys purpose, oute of Athanasius.

Eusebius Pamphili, Basilus Magnus, Gregorius Nizenus, Gregorius Theologus, Isidorus Pelusiota, Cyrillus, Nilus, Asterius Amasea, Theodorus Myrorum, Anastasius, Sopromus Euagrius, Theodorus lector, Germanus patryarch of Constantinople, being all auncient fathers of the Greke church. And oute of the Latyn church, there be testimonies, there cyted and brought oute, as of Ambrose, Hierome, and Gregorie, of which foresayde testimonies, we wyll, for youre better contentation, and satisfaction, alledge some, out of the very actes and recordes of the same Counsaile. And first of Athanasius there is this saying noted, and expressed. *Qui in alicuius typum, imaginem, aut effigiem, ignominiosus est, in illum cuius est typus, iniuriam factam arbitramur* That is to saye: Whosoever is ignominious, or spitefull to the forme, image, or picture of any, We thinke that iniurye done to him whose forme Image, or picture it is.

Secondly of Basilus Magnus, there is in hys sayde Counsaile, thys testimonye or sayenge recyted.

Quemadmodum a deo Christianam et inculpabilem nostram fidem, uelut hereditario iure accepimus, Sic confiteor, et in eo maneo. Credo autem in unum deum omnipotentem, deum patrem, deum filium, deum spiritum sanctum unum deum hec tria adoro, et glorifico. Confiteor etiam filii incarnatam œconomiam,

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œconomiam: Deinde sanctam Mariam, quæ secundum carnem illum peperit, hanc deiparam uocans, suspicio etiam sanctos Apostolos, prophetas, et martyres, qui pro me apud deum supplicant, quo per illorum mediationem, propitius sit deus noster benignissimus: et remissionem peccatorum mihi gratis largiatur: quam ob causam et historias imaginum illorum honoro, et palam adoro: hoc enim nobis a sanctis Apostolis traditum, non est prohibendum sed in omnibus ecclesijs nostris eorum historias erigimus. That is to say:

Euen as We haue receyued of **G O D**, oure Christian and inculpable fayth, as it were by ryght of inheritaunce, so do I confesse it, and abyde in the same. I verelye do beleue in one God almyghtye, God the father, God the sonne, and God the holy ghoſte, theſe three, beyng one God I adore and gloryfye. I confeſſe alſo, the hole diſpenſation of Chriſte, incarnate and next the holye virgin Marye, of whome Chriſt toke fleſhe, and was borne, I callynge her mother of God. I reuerence alſo the holy Apoſtles, prophetes, and martyres, whiche do make interceſſion to God for me, that thorough theyr mediation, oure mooste bening god may be mercyful, & frely graunt vnto me remiſſion of ſynnes. For whiche cauſe I do honoure, and openlye adore alſo theyr Images, for this thyng beyng of the holy Apoſtles deliuered vnto vs, is not to be letted or forbydden, but in all oure churches, We erecte or ſet vp theyr Images.

Beſydes

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Besides all these, there was in the sayde seventh generall counsaile alledged, the auctorhoytie of Germanus, patriarche of Constantinople, who sayd thus: Non offendat queng, quod ante sanctorum imagines, lumina et suauolentia thymianata accenduntur, Symbolice enim ista fieri, non lignis aut lapidibus, sed in honorem illorum opinandum est, quorum cum Christo requies: quorum honor ad ipsum recurrit, hoc ipsum testante sapiente Basilio, quod erga conseruos bonos honor, erga ipsum dominum, commune beneuolentie signum exhibet. Sensibilia enim lumina synbolum sunt, immaterialis illius et a deo dati luminis: Aromaticum autem incensio, sincerum et totum sancti spiritus afflatum et repletionem significat. That is to saye:

Let it offende no man, that befoze the ymagines of saynctes, Candelis, and Wetelauourynge encens are brente. For We must thinke that these thinges are done mysticallye, not vnto the very Wood or stones, but in, and for the honoure of the, whose rest is with Christ, the honour of whiche saynctes repayreth or comineth agayne vnto Christ: the sage Basyll testifyinge the same, and saying, that the honour done to oure fellove seruantes being good, doth geue or exhibit a comen token, or signe of beneuolence to oure Lord, or master him selfe. For the sensible lyghtes, or candelles, are a signe of that pure and immateriall lyght geuen of God. And the burning of franken encense, doth signify the pure, and the full or hole inspiration, and replenishing of the holye ghost.

Tereh

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There was also in the sayd assemble or counsaile, an
other testimony or sayinge of the sayde Patriarche
Germanus, and that is this. *Dei sepe mirifica designasse mi-
racula hominibus qui admonitione imaginum ardenti erga deum et sanctos
eius affectu commoti fuerint.* That is to saye: God oftenty-
mes to haue wrought, or shewed wonderful
myracles to men, who, by the contemplatio
of Images, haue, with an ardente affection,
or loue to God and his saynctes, ben moued
and styred. And the sayd Patriarche Germanus
amongest very many myracles there by hym recited
doth saye, & in the ecclesiasticall hystory of Eusebius
it is wyrtten, how that in the citie Panneada (called
in the Gospell Cesarea Philippi) before the doore of
that woman which had the bloudy flux, & was cured
therof by touching the hem of our sauours garment
(as Marke in his .v. chap. witnesseth) there was an
ynage of brasse erected, which was made according
to the forme and shape of Chryst, wearynge a longe
garment, and that before the same Image was set
directly the Image of the sayd woman kneeling, de-
uoutly and humbly holdynge bp hyr handes to the
sayd Image of Chryst, and that at the fete of Chryst
es Image a certaine vnknownen herbe & of a straig
forme did growe, and that euer as it came in grow-
ing, to touch the hemme of the sayd long garment of
Chryst, then it had the power and vertue to cure &
remedy all maner of diseases. fether the fathers at
the sayde seuenth counsaile assembled, do in 3 actes
and recordes of the sayd counsaile testifye and re-

kk.

corde

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corde that this matter of Images was entreated of and debated in the sixt generall counsaile, kepte and holden at Constantinople, declarynge howe that in the sayd sixt generall counsaile, it was defined and determined that it was a chrystian vsage to haue y^e Image of the Crucifyr, to the intent that hereby we shoulde be broughte in remembraunce of Chryste, which toke awaye the synnes of the worlde. And at length the sayd seuenth generall counsaile, concluding, doth saye, that the honor and reuerence gyuen to Images is not that kynde of honor which is called *Latria*. That is to saye **GODS** honour. which onely is due to god, and must of vs creatures be gyuen to none other, but onely to our creator, but it is an other kynde of honour, done in remembraunce of theyr vertues, godlynes, and conuersation, and for other godly respectes before expressed. And thys determination as concerning Images, (with al other thinges then and there agreed vpon) was of all and euery of the patryarches, and catholyke byshoppes then and there being, as well of the Greke, as of the Latyn church, (being in all, aboue .iii. hundred byshoppes, besides other degrees of the clergye) with an vniforme consent well allowed, gladly receyued, and earnestly and obedientlye obserued. Wherefore these premisses duely considered and wayed, al men ought to confyrme them selues, to the vse of the catholyke church herein, and to folowe the rule and counsaile of Saynte Paule in his thirde chapiter of his epistle to the Collossenses, where he sayeth thus.

Omne quodcunq; facitis in uerbo aut in opere, omnia in nomine domini nostri Iesu Christi, gratias agentes deo et patri per ipsum. That is
to

to saye: **Euery thinge Whatsoever ye doo in**
Woꝛde oꝛ in dede, do ye al thinges in þe name
of our Loꝛde Iesus Chryste, gyuyng thankes
to G O D and the father by oꝛ through
Chryste. which rule who that foloweth in the vse
of these Images (as the hole Catholyke Church,
heretofore hath, and now doth) can not iustlye, nor
ought not be reprehended oꝛ misliked, nor rekened to
haue done a mysse, oꝛ to breake thys second commaũ
dement. For by the very wordes therein conteyned,
we be not forbydden to make oꝛ to haue similitudes
oꝛ Images, but onely we be forbydden to make oꝛ
to haue them to the intent to gyue Gods honoure
vnto them, oꝛ to take them as Gods, as it appeareth
in the .xxvi. chapter of Leuiticus.

And therefore although Images of Chryst, and
hys saynctes be the workes of mennes handes: yet
they be not so prohibited, but that they maye be had
and set by both in churches, and in other places, to
the intente, that we (in beholding and lokyng vpon
them, as in certayne bookes and signes) maye call to
remembraunce, the manifolde examles of vertues
whych were in the saynctes, whome they doo repre
sent: And so we maye the rather be prouoked, kind
led, and stirred, to yeld thanks to our lord, & to praise
him & his said saynctes and to remember and lament
our synnes and offences, and to praye God, that we
maye haue grace to folowe theyr goodnes and holy
lyuing. As for an example, the image of our sauour
hangeth on the crosse of þe rode, oꝛ in painted clothes,

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walles, or wyndowes, as an open booke, to the intent that besides the examples of vertues, which we maye learne at Christ, we may be also manye wayes prouoked, to remember his paynfull and cruell passion, and also to consider our selues, whan we behold the same ymage, and to condemne and abhorre oure synne, whiche was the cause of his so cruell death. And furthermore, considering what high benefites we receaue by his redemption, we maye be prouoked in all oure distresses and troubles, to runne for comforte vnto hym. All these lessons, with many more, be brought to our remembraunce, by the booke of the roode, yf we beynge fyrst well instructed & taughte, what is represented, and ment thereby, do diligently beholde and loke vpon it. And as our sauour Christ is represented by this ymage of the roode, euen so the holy saintes, which folowed him, be represented vnto vs by theyr Images: and therefore the sayd ymages may well be sette vp in churches, to be as bookes for vnlearned people, to put them in remembraunce of those sayntes, of whom they maye learne examples of fayth, humilitie, charitie, pacience, temperance, and of all other theyr vertues and gyftes of God, whiche were in them. For whiche causes, ymages maye be set in the churche, and oughte not to be despyed, but to be vsed reuerently, although we be forbidden to geue goddes honoure vnto them. These lessons should be taught by euery curate to theyr parisheners. And where as we vse to sence the sayde Images, and to knele before them, and to crape to the crosse, with suche other thynges: We muste knowe

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knowe and vnderstande, that suche thinges be not,
nor ought to be done to the ymage it selfe, but to god
in his honor, although it be done afore the ymage,
whether it be of Christ, of the crosse, or of our Lady,
or of any other sayncte. Agaynste this commaunde-
ment, dyd offende generally before the commynge of
Christ, all gentyles, and people that were not of the
nation of Israell. For they dyd geue Gods honoure
vnto Idolles, and worshypped false Gods, some one
some another, of the whiche sorte there was a great
number. For besides their common Goddes, euerye
countrey, euery cite, or towne, euerye house and fa-
milye, had theyr proper and peculier Goddes, wher-
of is muche mention made in aucthors, both Christe
and heythen. And these Gentyles thoughte they had
knowledge of a very God, yet (as saynt Paule sayth
Rom. i) they had ydle and bayne fantasies, whyche
led them from the trueth, & caused them to here they
cousted the selues wyse, to become folles. And agaynst
this commaundement, offended y Jewes also many
and sondry tymes, ye almost continuallye. For not-
withstandyng that they professed the knowledge,
and worsh, pppying of the very true God, yet they
fell to the adozation of Idolles, and false
Gods, as the holy Scripture maketh
mention in many places. And here
we make an ende touchyng
this seconde commaun-
demente.

The exposition of

The exposition or declaration of the thyrde
Commaundemente, whiche is.

Thou shalt not take the name of thy Lorde
God in vayne.



Or the better and more perfect vnder
standynge of this commaundement,
you shall brievely call to your remem-
braunce, that as in the first comma-
ndement, there was a prohibition to
haue straunge Goddes, and therein
implied, that we muste haue one God onely. And as
in the seconde commaundement there is a prohibi-
tion to make to the any grauen thyng. .x. to adore or
honour it with gods honour, and therein implied,
that we must adore and honour God onelye, with
his due and peculiet honour. So lyke wise in this
commaundement, beyng also a negatyue, there is a
prohibition to take the name of thy Lorde **G O D** in
vayne: and therein is implied this affyrmatyue, that
we must take and vse the name of God, ryghtly, and
reuerently. And hereby appeareth, howe one of these
commaundementes doth depende vpon an other, in
very good order. As fyrste to haue one God onelye,
the seconde, to geue vnto him his due honour, and
the thyrde to vse euen his name with reuerence.

And here you shall learne, that albeith the name of
God, beyng of it selfe fully perfecte, and moost holpe,
can not, in it selfe, eyther receaue increase of honour,
and sanctification, or decrease, and diminution of the
same

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same, yet, concerning the vse, and abuse of it, amongest men, it may be take and counted on the one side, for sanctified, and honoured, as beyng well vsed. And on the other syde for polluted, and dishonoured, as abused, and not well handeled. And here shal you note, that the pythe and chief effect of this commaundement doth consist in this, that we muste ryghtly vse the name of God, and in no wyse abuse it, and ryghtly we maye and do vse it, and sanctifye it, by nyne speciall sortes, and meanes, amongest other. fyrst by confessyng openly the name of God, and of our Sauoure Jesu Chryste, openyng, and expresyng, by our mouth, the faith of Chryst before al mē, of what sorte, state, or condition they be, when the case soo requyrez, and not to cease from confessyng of hys same, for any pleasure or payne that may growe and be geuen to vs, or inflycted by men. Of whiche sorte and maner, our sauoure Christ in the .x. chapter of S. Mathewe, doth speake sayinge, *Omnis qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo qui in caelis est.* saying also in the .ix. of Luke. *Qui me erubuerit et meos sermones, hunc filius hominis erubescet, eum uenerit in maiestate sua, et patris, et sanctorum angelorum.* And sayncte Paule also in the .x. chapter to the Romayns, saying: *Corde creditur ad iusticiam, ore autem confessio fit ad salutem.* Thenghtye of these three sentences is this: **Euerie one that Wyll confesse or acknowledge me before men, I also Wyll confesse, and acknowledge him before my father Whiche is in heauen, And Who is ashamed of me, or Wyll not acknowledge me**

The exposition of

me, and my sayinges, hym also the sonne of man, when he shall come in his maiestie, and in the maiestie, or presence of his father, and of the holy aungelles, shalbe ashamed of, and not acknowledge. By harte or mynde one doth in dede beleue to iustice, but by e mouth confession is made to heath, or saluation.

Accordynge whereto the prophete Dauid sayth: *Confitemini domino et inuocate nomen eius, annunciate inter gentes opera eius (psal. 104.)* That is to say: Do you make, or giue

confession or prayse to oure Lorde, and call vpon his name, do you selue or declare amonges the gentiles, or people, his workes.

The seconde sorte, and maner of ryght vsynge, and taking the name of God, is not onely with our hart, but also with our mouth, to prayse God, and glorify hym, at all tymes, both in prosperitie, and in aduersitie, sayenge with the prophete Dauid, in his. xxviii.

Psalme. *Benedicam dominum in omni tempore, semper laus eius in ore meo.* That is to saye: I wyll blesse oure Lorde at

all tymes, his prayse shalbe alwayes in my mouthe, And agayne the same prophete, in the. Cii. Psalme, doth saye: *Benedicite anima mea domino, et noli obliuisci omnes retributiones eius, &c.* That is to saye: O (my soule)

do thou blesse oure Lorde, and do thou not forget all his gyftes, or rewarde, &c.

Not disagreynge with the sayinge of Job in his seconde

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conde chapitre. *Si bona suscepimus de manu domini mala autem quare non suscipimus?* That is to saye: **W**f We haue receiued good thinges at the hande of oure Lorde, why shulde wee not also take aduersities or afflictions? And of this seconde sorte or kynd, saynt Paule in the .x. Chapter of his fyrst epistle to the Corinthyans, doth wyte thus, *Omnia in gloriam dei facite*, That is to saye: **D**o you all thynges vnto the glory or prayse of God.

The thyrde sorte and maner of ryght vsynge and takynge the name of God, is when his holy wordes are truely set furth both pryuately and openly. Pryuately I say, when the father teacheth his chyldren, the mayster his seruauntes, the scholemaster his scolers, and euery one hauinge gouernaunce, doth instructe them, of whome he hath gouernaunce, as wel howe to beleue the articles of theyr crede, & to knowe and kepe the commaundementes of God, (syringe from all synnes) as howe also to praye for grace, and to leade a godly and a Chrysten lyfe: And openly I saye, when the true ministers of Gods worde, doo preach and declare it syncerely, and purely, to the edifieng of the people, in fayth, hope, and charitie, so that the glorie of God, and the veritie of his worde, maye be lyuely and frutefully set forth to the people. After whiche sorte Christ dydde: sayinge: (*Ioannis. 17*) I haue clarified or glorified thee (O father) vpon the earth, And shortly after agayne, sayinge in the sayd chapter: I haue made open, or decla-

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red thy name vnto men. &c. And after the lyke
sorte S. Paule dyd sanctifye the name of Christe,
(Christe testifieng, and bearynge witnesse of him)
Actuum .ix. where he sayeth, *Vas electionis est mihi ut portet
nomen meum coram gentibus, & regibus, & filiis Israel* that is to say
He (meanynge and speakynge of Paule) is vnto me
a vessell of election, or choyle, to cary, or beare
my name before the Gentyles, and kynges,
and chyldren of Israell.

The fourth sorte or maner of ryght vsynge and ta-
kyng of the name of God, is by adozation, and wor-
shyppynge, or honourynge it, not onely by inwarde,
and mentall, but also by outward and externall ado-
ration. And of this sorte and maner, S. Paule in the
seconde chapiter of his epistle to the Philippians,
doth meane, sayinge: *Dedit illi nomen quod est supra omne nomen,
ut in nomine eius omne genu flectatur, celestium, terrestrium, et infernorum.*
That is to saye: God hath gyuen to hym (mea-
nyng Christe) a name, whiche is aboue all na-
mes, that in the name of him, euery kne may
be bowed, of the celestiall, of the terrestriall,
and of the infernall.

The .v. sorte or maner of the ryghte vsynge, and
takynge of the name of God, is by inuocation, And
of this kynde or sorte, you haue manye tymes men-
tion made in Scripture, both in the olde testamente
and also in the newe, amongst other. *ii. Regum .xxiiij.*
ye haue, *Laudabilem inuocabo dominum, & ab inimicis meis saluus ero*
and there also ye haue, *In tribulatione mea inuocabo dominum, &
ad deum meum clamabo, & exaudiet de templo sancto suo uocem meam.*

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That is to saye: I Wyl call vpon our prayseable, or laudable Lorde, and I shalbe safe from myne enemyes. I Wyl inuocate, or cal vpon our Lorde in my tribulation, and I Wyl crie to my God, and he Wyl heare my voice from his holie temple Lyke wyse is it wrytten Psal. 49
Et inuoca me in die tribulationis, erua me, & honorificabis me. That is to saye: And do thou cal vpon me in the day of tribulation, I Wil deliuer the, & thou shalte honoz me. And concerning the newe testament, ye haue. Joh. vi. Amen amen dico uobis, si quid petieritis patrem in nomine meo, dabit uobis, usq; modo non petistis quicq; petite & accipietis. That is to saye: Verely, verely I say vnto you, if ye will aske my father anye thinge in my name, he Wil geue it you, hitherto ye haue not asked anie thinge, aske, & ye shal receaue. Lyke wyse ye haue. John. xiii. Si quid petieritis me in nomine meo, dabo uobis. That is to say, If ye aske me anye thig in my name, I Wyl geue it you. And here for y true vnderstanding of this word inuocation, I woulde ye dyd marke that this latyn worde, *Inuocate*, yf it be taken properly, and in his strayte sygnification, then it is asmu che to saye, as to call vpon one as y cheif and principall authoz of helth, saluation, & comfort, and by whom, ye of his owne vertue & power, one doth receaue comfort, succour & help. And y word inuocatio, coming therof, & being so take, & considered, there ought no inuocatio after y sort, to be made vnto

A.ii. any, sauinge

The exposition of

sauyng to god alone: For he it is (as saynt James in his epistle & first chapiter doth testifys) fro whome. *Omne datum optimum, & omne donum perfectum,* doth come. And this is proued by the .xix. and the .xxii. of the Apocalypse, and by the tenth and xiiii. chapiter of the acts. In dede god maye and ought after this sorte, and in this consideration be inuocated and called vpon, as the authoz of al our helth, saluation, and comfort, as our onely refuge, and strength, as our onely helper, and socourer in tribulations, and aduersities, who alone, by his owne vertue and power, & none so beside him, can saue, and protecte vs, who canne kyll, and yet cause to lyue, who can smyte, and yet can heale, of whome the holpe man Job writeth thus in his first chapiter *Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est. sit nomen domini benedictum,* That is to saye: **G O D** hath gyuen, and **G O D** hath taken awaye, as it hath pleased **G O D**, so is it done, the name of our **Lorde** let it be blessed. But if this worde *inuocare*, be taken largelye and oute of his proper signification, then doth it signifye to make intercession or prayer to one, and humblye to cal for helpe vnto him, as in anye wise he can, by any manner of meanes, by himselfe, or otherwyl helpe: and after this sorte and consideration, we wth out any offence, may make inuocation to other then to **G O D**, as both to his sainctes in heauen, and also to his reasonable creatures, being here members of his militant churche in earth: as *Theophilactus*, vpon **1** .v. chapiter of **Saint Mathewe** doth playnelye declare

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clare, and saynt Augustyne in his boke *De cura pro mortuis*
gerenda besides many other. The sixt sorte or kynde
of right vsing and takyng the name of God, is by þ
vertue & power thereof, to exorcise & cast out deuils
and wycked spyrytes, and also to shewe and set forth
by the sayd power, and vertue, miracles & wōdres.
And of this kynde or sorte there is mention made
Marci. 16. where it is sayde. *In nomine meo demonia eijcient,*
linguis loquentur nouis, serpentes tollent, et si mortiferum quid biberint
non eis nocebit, super agros manus imponent et bene habebunt. That is
to saye: They (meanyng his disciples) shal in my
name cast furth deuyls, they shal speake w
newe tounge, they shal put or take away
serpentes, and yf they haue dronken anye
deadely, or daungerous thinge, it shal not
hurte them. they shal laye theyr handes vpon
the sicke, and they shal be well.

The seuenth sort or kynde of the right vsing and tak-
yng of the name of God, is by the vertue and power
thereof, to sanctifye or blesse creatures. And of
thys, Saynte Paule in the fourthe chapiter of hys
first epistle to Timothie, doth writte saying. *Omnis*
creatura dei sanctificatur per uerbum et orationem. That is to saye:
Euery creature of god is sanctified, or blessed
by the Word of God, and by prayer. The eight
sorte or kynde of the sayd vsing and takynge, is by
betwee gyuing of thankes. And of thys kinde or sorte
Saynt Paule in the thyrde chapiter of his Epistle
to the Collossians wyrteth thus. *Omne quodcumq; facitis in*
*u*erbo.

The exposition of

*uerbo aut in opere, omnia in nomine domini nostri Iesu Christi facite, gratia
as agentes deo, et patri per ipsum:* that is to saye: **All thynges
Whatsoever ye doo, in worde or in dede, all
thinges doo you in the name of oure Lorde
Jesus Christ, geuinge thanks to God, and
to the father by him.**

The nyenth or last sort of the right vsyng and ta-
kyng of the name of God, is whan we beynge con-
strayned (and especially whan we be put thereto by
a magystrate, or offyccer, hauyng therein authoritie)
do sweare by the name of God, (making hym by our
so doing, witnesse of the thing wherin we doo swere)
the necessitie or weyghtynesse of the cause, requyryng
the same. And this our othe, besides iudgement, must
haue euer concurring and annexed vnto it (as God hym
self by his prophet Jeremy doth testifie & commaund)
veritye, and iustice. For in the .iiii. chap. of Jeremy it
is wyrtten thus, *Et iurabis, Viuit dominus, in ueritate, in iudicio &
iustitia.* that is to saye: **And thou walte Were, our
Lord lyueth, in truthe, in iudgement, and in
iustice, wherby appeareth, that the fyrst considera-
tion of our othe, must be the Truthe, which ought to
be the cheif cause, and very foundation of oure othe,
that by suche our othe taken, vntruth (whiche is the
worke of the deuyl) may be destroyed, & the truth be
brought to lyght, and opened. The second considera-
tion in an othe, is that it be geuen in Iudgemēt, and
whan I do saye in iudgement, I do not only meane
howe it is sometymes, and many tymes geue before
a iudge, but also I do meane, y^e whē and whersoeuer**
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an othe is gyuen, the said othe must be gyuen with a
greate discretion and deliberation: that is to saye,
whan we come to take our othe, we must first con-
sider the trouth of the matter, & then consider whe-
ther the weightines or necessitie of the matter do re-
quyre an othe, with the due circūstaunce of the time;
and of the place: and withall, whan we doo gyue an
othe, to consider whether we be hable, lawfullye to
performe it or no, not omittinge to consider, whe-
ther any vncharitable or partiall affection, prouoke
and induce vs therevnto. The thyrde consideration
to be had in an othe, is that we sweare not but for
Justyce sake, Equitytie, honestie, and Ryghtwisenes.
And he that dulye vbleth these three considerations,
whan eyther he for the infirmitie that is in an other
man, is forced to vse godes name, in testimonye of
hys saying, or for charities sake, is requyred, or by
lawefull aucthoritie of Magystrates is compelled,
or put to sweare any othe, either by the name of God,
or by hys holye Euaungelies, &c. He shall not doo
euill, or synne in takyng, or gyvinge the sayde othe,
eyther in matters of religion, or ells in other world-
ly affayres. Forasmuch as by suche a nedefull othe,
Truthe, Peace, Concorde, and Justyce, are mainte-
ned, and doubtfulness, or dissension is taken away,
and destroyed: vpon which condicions, the maner
of swearyng, hath bene allowed to chrysten men, &
borne withall. And therefore thoughe in dayle or
famylier communication, and speach our Sauoure
Chryst would not haue othes frequented, wherebpo
saint James also in p. v. chapter of his epistle sayeth.

Nolite

The exposition of

Nolite iurare omnino, That is to saye: Swere not at al.
Yet in seriouse matters, and in thinges of importace
an othe is by Scripture, allowed: to proue, & make
manifeste, thinges that nedeth testimonye. Accor-
dyng wherevnto Saynt Paule, in the fyrte chapiter
of hys epystle to the Hebrues, doth saye: Homines enim
per maiorem sui iurant, et omnis controuersia eorum finis, ad confirmatis
onem est iuramentum. That is to say: In dede men do
swere by theyr better, and the ende of al their
controuersie, to confirmation, is an oth And
the same Apostle himselte (Galath .i.) doth swere say-
ing: Que autem scribo uobis, ecce coram deo, qui non mentior. That
is to saye: The thynges which I do wyte
vnto you, beholde before God that I lie not.
Agayne the same Apostle (ii. Cor. i) lyke wyse swea-
ryng doth say. Ego autem testem deum inuoco in animam meam, &c
I in dede do cal God vnto witnesse vpon my
soule &c. And agayne (ii. Corin. ii) he sayth Deus et
pater domini nostri Iesu Christi (qui est benedictus in secula) scit quia non
mentior That is to say: God the father of our lord
Iesus Chryst (who is blessed for euer) dothe
knowe that I lye not. And agayne he sayeth
(Ro. i) Testis est mihi deus, cui serui in spiritu meo. God is a
Witnes vnto me, Whome I doo serue in
my spyrite. Thus somewhat by the waye we haue
opened after what sorte and for what consideratiōs
an othe may be taken by gods name: And by the pre-
misses you may vnderstand and perceyue generally,
howe

the .x. commaundementes

bowe the name of god may ryghtly be bled and taken. And albe it you may thereby haue also a greate furtheraunce to knowe whan the name of God is abused or not rightly taken (acordyng to the rule of contraries of which heretofore hath bene spoken & shewed vnto you) yet neuerthelesse for the more euident, and playne vnderstandinge hereof, ye shall knowe, that diuerse wayes one doth abuse and vnrighly take the name of God, & so doth transgresse this commaundement. And fyrst, all such do it, who eyther with fayre wordes, and flatteryng intisements, or for payne, toiment, or other meanes, being ouercome do denye the true God, or Chryst our lord, or his true, holye, and catholyke saythe: vnto whome Chryst in the tenth of Mathewe gyvyth the threatninge after this maner.

Qui me negauerit coram hominibus, negabo et ego eum coram patre meo. That is to saye:

Who shall denie me before men, I will deny also him before my father. And it shal not be taken for a good excuse, yf they saye, that in harte they did not so denye, though by mouth or outwarde act they dyd it so in dede, for wyrtten it is (as before is sayd) *Corde creditur ad iustitiam, ore autem confessio fit ad salutem, Ro. 10* And that vngodly by saying. *Iurata lingua est, animus iniuratus.* That is to saye: My tounge is sworn, but my harte or mynde is vnsworne. is caste oute of doores and disallowed, abhorred, and reiected, of all true and catholyke people. So that herein Salomon most greuously offended, who for y^e sake,
 Am. and

The exposition of

and loue of this wyse dyd buyld a temple to the Idol
Moab, and also to Moloch the Idol of the children
of Ammon. And secondly agaynst this commaunde-
ment doo offend all such, as do beare, and wil haue þ
name of Chrysten men, and yet in theyr manners, life,
and conuersation, doo all thinges contrarie to a
Chrysten mans profession, for which cause, as saynt
Paule (Ro. 2) doth saye, the name of God is blasphe-
med amongst the gentyles, for the Chrysten men,
doo saye that they do knowe God, and yet in theyr
doynge they doo deny him (Tit. 1) Theyr selve they
trangresse this commaundement, who do seke on-
ly theyr owne honour, and glory, in theyr doynge,
and geue not god the prayse, & honoure, but ascribe
onely to them selues the goodnes, glorye, and wyse-
dome. Of whome the Psalmiste in the .48. Psalme
sayeth, *Vocauerunt nomina sua in terris suis.* That is to saye:
**They haue called or put theyr owne names
vpon their landes.** Fourthly al they do break this
commaundement, that do not thankfully acknow-
ledge the goodnes, bountifulnes, and mercy of God,
or call not vpon his name, as they ought to do, both
in prosperitie and aduersitie. fyftly al such as throu-
ghe theyr impaciencie do curse and ban them selues,
or almyghty God (which thing specially amongst
hazarders, and dyceplayers is frequented & vsed. All
such the scriptrue in the .24. of Leuitic, adiudgeth
to death. Syxtly all they that do vse to betake them
selues to the deuill (as commonly diuerse doo) in their
talke, or doo wyshe vnto them selfe, a knife at theyr
harte, and that they neuer maye come in heauen,

the x commandementes

or other suche lyke terrible thinges, if it be not so or so as they saye : they doo greatly abuse and mystake the name of God. Seuenthly al they which do dishonour or dishonour the name of God, eyther their owne selues doing it, or ells not agayne sayinge and rebuking other the doers. The commen flatterers also which frame theyr tounge to talke as liketh theyr lordes and Maysters, though it be in verie blasphemy and horrible vyce. Preachers also, suche as onely be men pleasers, and do omytte to tell the people theyr faultes: such also as being not lawefully called and sent do thrust them selues in, to preach the word of God : yea and they which wraist and mangle the scrptures with vntrue and vncatholyke expositiōs. They also that do deryde the holy mysterpes and sacraments of Chryst. And breifely all they that eyther do thynke or teache otherwise then the Catholyke churche (being deryued by succession from the Apostles vnto our tyme) hath thoughte and taughte: or ells vnder the pretense of preachynge Gods worde, do in theyr sermons and collations sowe dissension, tumultes, and rebellion, especyally agaynst their gouernours, do greuously abuse the name of God, and therfore worthy of great punysshment. The like punysshment or rather greater the periured persons are worthy to haue, and they also (much offendinge and worthy much punysshment) who in theyr common talke, by an vngodly vsage, & a leude custome, do at euery other word swere, either by God or his death, or other such like greatly blaspheming the name of god. And who so list to haue this matter offswering fulli &

Ann.ii. learnedly exami-

The exposition of

examyned, discusse, and declared, Let hym repayre to the chapiter, *Et si Christus de iureiurando*, and there at length he shall fynde howe the sayinge of Chrysostome, Math. v. and the sayinge of S. James. cap. v. with other places, that seme to forbydde swearynge, maye stande with other places of Scripture, that do suffer and allowe the geyunge of othes.

They (fynally) do offend, and that very greuously agaynste this commaundemente, who do breake theyr bowes made to almyghty God. For it is written in the. xliii. chapter of Deuteronomy after this maner, *When thou haste made a vowe vnto thy Lord God, thou shalt not slacke or make delaye to perfourme or paye it*, And in the fyfte of Ecclesiastes, it is wrytten thus. *Multo melius est non uerere, quam post uotum promissa non reddere.* That is to saye: It is a great deale better not to make a vowe then after the vowe made, not to accomplish or do the thinges promised. And because amongst other thynges whiche christen men do vowe to God, one is chastitie, you shall knowe, concernynge the same, that from the very begynnynge of CHRISTES church, suche kind of vowe was taken, iudged, and esteemed for lawfull, honest, and godlye: and that not onely by the determination of man, but chieflie also by the determination of oure Sauoure CHRISTE hym selfe, as appeareth in the. xix. chapyter of Saint Mathewe. And therefore they whiche of late (contrarye to theyr bowes) dyd take women vnto them, vnder the name, and coloure of Matrymonye, haue greuously

the .x. Commaundementes

greuously, yea dampnably, offended almyghty God,
as appeareth. i. Timothy. v. where it is wyrtten, *Adoles-*
centiores autem uiduas deuicta, cum enim luxuriat & fuerint in Christo nube
re uolunt, habentes damnationem, quia primam fidem irritam fecerunt.

That is to saye: **The younger Wydolwes doo**
thou refuse, for when they haue played the
harlottes agaynste Chryste, they wyll then
marry, hauynge damnation, because they
haue frustrated or broken theyr fyrste sayth
or promyse. And here to conclude vpon this com-
maundement, ye shall note that the Hebrues, or Ie-
wes, to expresse, and signifie, the ineffable, and won-
derfull maiestie of God, and his mooste hyghe; and
euerlastynge domination, and power, do vse, and
gyue dyuerse names therunto, with whiche (beinge
translated into Englyshe) we do vse to name, and
call God, sometymes sayenge, the God of vertues,
sometymes the Lorde of hostes, sometymes almygh-
tye, sometymes the maker of heauen and earth, som-
tymes the kynge of glozpe, sometymes the kynge of
kyniges, sometymes the Lorde of Lordes. &c. Of
whose maiestie both heauen and earth also
are full ye replenyshed.

The exposition of

The exposition or declaration of the fourth
Commaundement whiche is.

Remember & thou kepe holy & sabbotte day.



FOR the better and more manifest vnderstandynge of thys commaundement, ye shall knowe that this word **Sabbotte**, vsed in the Englyshe tongue, being referred to the interpretation or vnderstandinge & common vsage of the Hebrues, or Jewes, doth signifye rest vpon the seuenth daye, which we call **Satur-
Daye**: and *Sabbati fare*: Is to take reste vppon the sayd seuenth day, in which seuenth day bothe they, theyr children, there seruantes, and beastes, dyd take rest, and quietnes, from all bodyly seruple labour, that they were wont to do: This rest & quietnes, with the sayd Hebrues, or Jewes, was but the rest of the body, insomuch that if an Hebrue, or Jew dyd neuer so muche occupy, or exercyse his mynde in caryng, or thinkyng vpon worldely busynes, yet if he dyd not therewith exercyse and occupye his body with all, he was accompted to kepe the letter of this commaundement. But with vs chrysten men, there is requyred a greater perfection in this behalfe, for we must besides the due obseruing of the sabbotte in absteyning our selues from bodily labour, haue also our myndes quiet and fre from all suche cares, and gyue our sayd mindes intierly and holy vnto god, & the contemplation of godly things, not onelye p^{ri}uately

the .x. Commaundementes

nately with oure selues, but also publikely: repay-
rynge dylpe to the churche, and being godly assem-
bled with other, there to heare the dyuine seruyce,
approued, bled, and obserued in the catholyke chur-
che, and withall to gyue good eare to the worde of
god being there preached, and to gyue thankes vn-
to god for his great benefytes, which to receyue we
are most vnworthy, considering our noughty liuing
and the abusyng of his sayd benefyttes. And as in
churches we must in the tyme of dyuine seruyce on
the sabboth daye, thus occupy our selues deuoutely:
So in all other places, duryng the tyme of the said
sabbote day we absteyning from bodely labour, and
other oure worldely busynes, by lawe not allowed,
must occupy our selues in thought, worde, & in dede,
as maye be to the gloye of god, with the spirituall
edifieng both of our selues, and also of oure neigh-
bours. And emongest other thinges vpon the sayde
sabbotte day we must visite the sicke persones, and
shew and doo the workes of mercy to them & other,
both bodely, and gostly, euery one instructinge and
teaching his children, seruants, and familie, in ver-
tue, and goodnes. And albeit thys commaundemēt,
when it was first gyuen to the Jewes, dyd fyrste
bynde them, and theyr successours, to kepe holye the
Saturday, being then taken and accepted for theyr
Sabbote daye, yet to vs chrysten men the sondaye
is our Sabbote day, called in latten *Dominica dies*, and
so termed and named by Saynt Ihon, in the fyrste
chapiter of hys Apocalypse, or reuelation, where he
sayeth. *Fui in insula, que appellatur Pathmos, propter uerbum dei &*
testimonium Iesu, fui in spiritu in dominica die, & c. That is to say:

I was

The exposition of

I Was in an Iland, which is called Pathmos, for the Worde of God, and the testimony of Iesus Chryst, I Was in spirite on the sonneday, or the day of our Lorde.

Of this Sondag, or daye of our Lorde, Saint Augustyne, in hys. 251. Sermon, maketh a very notable and godly processe, aswell concernyng the ryght vse of it, as also of the altering of the sabbotte daye, as it was vled amongst the Jewes, vpon þ Saturday, to the vse and keepinge of it, vpon the Sondag, as emongest the chrysten people it is obserued & kepte. And he the sayd Saynt Augustyne, speakynge in hys sayd sermon vnto the people sayeth thus.

Sciendum est fratres charissimi. &c. Which his sermon ther (to auoyde superfluitie, and tediousnes here, in first reherfinge the Latyn, and then afterwardeg puttinge therevnto the Englyshe) we will onely Englyshe, & faythfully translate here vnto you, and most worthy it is to be harde and learned. And it is thys.

- “ Most derely beloued brethern, it is to be known
 - “ that therefore, of our holye fathers, it is ordeyned &
 - “ commaunded to chrysten men, that in the solempni-
 - “ ties of Saynctes, and most especiallye on the Son-
 - “ dayes, the sayd chrysten men shoulde take rest and
 - “ cease from earthly busynes, that they myght be the
 - “ more redyer, and prompter, to the deuyne seruyce,
 - “ as not hauing any impedimente, or incommoditie
 - “ which myght stape, or withdraue them from it: and
 - “ myght leaue, or forsake, at that tyme, earthly care, or
 - “ thought, to the intent that more easely they myghte
 - “ take hede vnto or consider, the wil of God: of which
- thyng

the .x. Commaundements

thinge our lord himselfe by his prophet, *psalmo .45.* doth saye, **Be you still or quyet, and do you consider or see that I am GOD.** But they, who being entangled with dyuerse cares, and busynesses, doo dyspyle this sentence, or sayinge of God, and wyll not gyue, or applye them selues, to diuyn contemplation, I feare me, that in the iudgment to come when they shal knocke at the gate of our Lord and requyre to be opened, our Lorde wil aunswere, and say, verely I saye vnto you, I knowe you not, departe from me all you that doo worke iniquitie. And such as now we do neglecte to seke God, are then of him to be refused, Therefore my brethren, let it not be paynfull, or greuous vnto you, vpon the Sondag, and vpon the festiuall dayes of the Sainctes, to gyue your studye vnto the deuyn seruice. The apostles in dede, and the apostolicall men, dyd therefore decree, or determyne, the sonday to be kept, with deuoti solempnitie, for that our redeemer dyd vpon that daye, ryse from the deade. And that daye therfore, is called in Latyn, *Dominicus* That is to saye. **The day of our Lorde.** That in it we absteyning from earthly workes, and the enticements, or flatteryn pleasures of the worlde, may bend our selues to deuyn seruyces onely, gyuing I say to this daye honoure, and reuerence, for the hope of oure resurrection, which we haue in, or by it. For like as he (our Lorde Iesus Chryste and sauour) dyd ryse from the deade, soo also we do truste oure selues to ryse at the last day. And moreouer, it appeareth

An. euen,

The exposition of

..euen in the holpe **S**criptures, thys **D**aye to be so:
..lempne, or high, for it is the first **D**aye of the worlde.
..In it the elementes of the worlde were made, in it,
..**A**ngells were created, In it also **C**hryste dyd rylle
..from the deade, In it, the holy **G**hoste dyd froln the
..heauens descend vpon the apostles, and **M**anna also in
..the wyldernes was from heauen first gyuen in it,
..And by these figures and such like tokens this **D**aye
..of oure **L**orde (called **S**ondaye) is notable. And
..therefore the holy doctours of the churche haue de-
..creed, or determined, to translate, or byynge, all the
..glory of the iudaicall **S**abbotte (kepte on the satur-
..day) into the sayd sondaye, that we might celebrate,
..in the veritie, or truth, that, which they dyd kepe in
..figure, for then shalbe our true rest, when the resur-
..rection shall be done, and perfect rewarde, in body,
..and soule together: therefore (bretheren) let vs ob-
..serue, or kepe, the soday, or daye of our **L**orde, and
..let vs sanctifye it, as it was commaunded vnto the
..of the olde tyme concernyng the **S**abbotte, the lawe
..maker saying (**E**xodi. 20) **F**rom euenyng to eue-
..nyng you shall celebrate youre **S**abbottes.
..Let vs marke, or see, that our rest be not bayne, or
..frutelesse, but that we, being sequestred, or separated
..frome all rurall workes, and frome all busy-
..nes, doo from the euenyng of the **S**aturdaye, vntyl
..the euening of the **S**unday, gyue oure selues to dy-
..uine seruice onely, and after such sorte, we doo duly,
..or well, sanctifye the **S**abbotte of oure **L**orde. **O**ure
lord

the .x. Commaundements

lorde saying, **We shall doo no worke in it,** Therfore let euery one to whom it is possible, come to the euensong, and noctuanall seruice, and let hym there in the assembly of the churche, praye to God, for his synnes, and he, that can not thys doo, let hym, at the leaste, praye in hys house, and let hym not neglecte, to performe hys bove, and to yelde the dewe or task, of hys seruyce vnto God. And in the daye lette none separate, or absent, hym selfe, from the holy celebrati- on of Masses, nor let any remayne idle at home, whē other doo go to the churches, nor occupye hymselfe in huntinge, and be bounden or thrall to a deuylishe offyce, wanderyng, or going about the feilde, & wood- des, lifting vyppes, or exalting with his mouth, crieng, or shoutyng, and dissolute loude laughing, and not, bttteryng, from the bottome of his harte vnto God, sighing, and wordes of prayer. Moreouer yet some, (which is more detestable) comming to the churche, doo not occupye or gyue them selues to contynuall prayer, nor with silence do tary oute the holy celebra- tion of Masses but whyle dyuine lessons are redde within the churche, they than without doo applye, or set theyr myndes, to pleade causes, or with sondry false accusations, or sclaunders to picke quareles, or forsoth at the dyce, or vnprofitable games, or sportes, to sweate lustely.

And sometymes also (whiche yet is worse) with ouermuch wrath are set on fyre, & most bytterly doo chide, or brawle, in so much, that they assault, or lay, atone

An.ij.

an other,

The exposition of

“ other, with weapons, or clubbes: And often tymes
“ doo commytte murther. And this thing is moſte of
“ all, committed, or done of thoſe, who being repleni-
“ ſhed with enuy, and hatred, (the deuyl being there
“ guyde) do goo to the aſſembly of the church not for
“ to helpe the ſelues, but to hurte, or endamage other.
“ Such in dede, if they by murder ther doo perſhe, or
“ be taken awaye by ſodayne death, whither doo they
“ goo ells, but with him, whoſe ſteps they haue ſolow-
“ ed, into euerlaſting tormētes: Do ye not theſe thin-
“ ges my brethren, doo not deceiue your ſelues, doo not
“ in your aſſembly or commyng together, gyue place
“ vnto the deuyl, but rather prepare your ſelues to
“ be a lodginge, or dwelling place, to Chryſt. Doo not
“ you therefore gyue your ſelues without the church
“ to fables, but win it giue your ſelues to psalmody, &
“ prayers. Doo not bable, or talke together in y^e church
“ che, but be ye ſtyll, or quyet, for there are very many
“ and ſpecially many women, which doo ſo chatte, in
“ the church, and doo ſo bable, that neyther they them
“ ſelues, do heare the dyuine leſſons, or ſeruyce, nor
“ yet ſuffer other to heare. Dought ſuch comming toge-
“ ther, with ſuch an order be in the houſe of God: Or
“ is it ſo decēte to ſtand, or be preſent in the ſighte of
“ God, and holy Angells: Beſides thys alſo (which
“ is greatly to be lamented) I wyll with you cōplaine
“ that there are ſome, and ſpecially the great, or mighty
“ men, of thys worlde: who whan they come to y^e
“ church, they are not deuoute, or gyuen to celebrate
“ the prayſes of God, but conſtraine the prieſt to make
“ ſhorte the maſſe, and to ſynge accorðynge to their
“ luſte

the .x. Commaundementes

Iust or pleasure: neyther can he followe the ecclesi-
astical maner, or trade, for they glotteny, and coue-
tuousnes, that one moment of the daye might vnto
the seruyce of God, and al the rest of the daye, wyth
the night, be apoynted, to theyr pleasures. Doo not
these things my most derely beloued brethre: Do not
consent to the doers of the same, for not onelye they
that do these thinges, but they also which consent to
the doers shall perylhe. Wherefore aboue all other
thinges, Do you not vpon the festiuall dayes, pleade
nor here causes, but at an other tyme, and that with
iustyce, nor do you not with receyvinge gyftes sub-
uert iust iudgementes, for accordyng vnto þe saying
of oure lord, With What iudgmēt ye shal iudg
other, shalbe iudged of you. Let none of you
drinke hymselfe dronke, for the dronkard is most like to
the mad man: do you not, by dlynkyng among men
put youre names out of heauen. There are verelye
many (which is worse) who not onelye doo dlynke
them selues dronke, but also constrayne and adure
other to dlynke more than is expedient: and therof
many tymes amongest them doo ryle, brawlinges,
& manslaughter.

Doo you not consider, brethern, whose wyse these
men herein do folowe: for dronkardes and manquel-
lers (sayth the apostle in the firste epistle to the Co-
rinthians the sixt chapiter) shall not possesse þe king-
dome of heauen. I beseeche you most derely beloued
fathers, and Mothers, Brethren, and Systers, by
the name of oure Lorde Iesus Chryste, and by hys
kyngdome.

The exposition of

.. kingdome and iudgement to come, that you wyll
.. withdraue youre selues, from euery man, walkyng
.. inordynately, and that you walke worthy of the bo-
.. cation, with which you are called, and that you neg-
.. lecte not your honor, nor litle esteeme the redemption
.. which is in Chryst Iesus. We are called the chyldren
.. of God, bycause the true sonne, of God, hath delyue-
.. red you. Study you to please, with good maner, soo
.. greate, or myghty a parent: that he doo not delyuer
.. you, as most wycked seruauntes, to perpetual paine,
.. but as most derely beloued chyldren, doo byrnye you
.. to the heauenly countrye aboue, that ye maye be co-
.. heritours with his sonne Iesus Chryst, with whom
.. he lyueth, and reigneth God, in the vnytie of ꝑ holye
.. Ghost, for euer and euer. Amen.

Nowe leauing here Saynte Augustyne (who of
trouth in thys matter, doth, almost twe lu hundreth
yeares agoo speake of such sorte, that he may be sene
eyther to haue had as noughty ordered persones in
his tyme, as we haue now in our dayes, eyther els,
by spirite of prophecy, to haue sene oure tymes and
doynges) Let vs retourne agayne to oure processe,
and let vs, by scripture, declare howe the .vii. day of
the weke is peculyar, and specially appoynted vnto
rest, & therefore called the Sabbote: for prose wher-
of ye shall first haue the second chapiter of Genesis,
where it is euident, that God dyd blysse the seuenth
daye, and sanctifye it. Secondelye ye shall haue for
thys purpose the .xvi. chapiter of Exodus where we
doo rede that the reste or quyetnes of our Sabbotte
is sanctified vnto God, and lykewise in the .xxiii. of
the

the .x. Commaundementes

the same boke, where it is commaunded, that on the seventh Daye, both the Ore, and theASSE, shall cease from worke, and the some of the bonde mayde, and the straunger, must be refreshed. And also of thys we haue in the .xxi. chapiter of the same boke, wher almighty God dyd, by Moyses, gyue commaundement, to the chyldren of Israell to kepe the sabbotte, and that soo straytely, that he commaundeth y breakers thereof to be put to death, the lyke whereof is expessed in the .xxv. of the sayde Exodus. And for example thereof, ye maye reade in the .xv. chapiter of Numeri. That a yore man hauyng gathered a fewe sickes, vpon the Sabbotte Daye, was by the commaundement of God, stoned to death: and besydes these places, ye haue a great number of other places of scripiture, but these here alreadye alledged are sufficient for thys purpose, to proue that the Sabbotte daye or Sonday ought to be kept as is before declared. But yet besides the foresayd Sabbotte Daye or Sondaye, Chrysten men haue alwayes, euen fro the tyme of the Apostles, bled to kepe holy, sondrye feastes, aswell of oure sauour Christ, and of y blessed byrgyn Mary hys mother, as also of other saintes, in whiche feastes also men ought to cease fro worldly busynes, and occupation, yea and to spende the same in Goddes seruyce and contemplation of heauenly thynges doing such good workes as are mete and conuenient, for the holy day, of whiche feastes pou shall heare certen auncient authorities of the holy fathers, for your better instruction hearein. And firste S. Augustyne in hys. iij. epyistle wyttten to Ianuarius

The exposition of

Ianuarius sayth thus. illa autem quæ non scripta sed tradita eius
tradimus, quæ quidem toto terrarum orbe obseruantur, datur intelligi, uel
ab ipsis Apostolis, uel plenarijs concilijs, (quorum est in ecclesia saluberris
ma auctoritas) commendata atq; statuta retineri, sicuti quod domini passio,
& resurrectio, & ascensio in cælum, & aduentus de cælo spiritus sancti,
amniuersaria solempnitate celebrantur. That is to saye:

Concerninge those thinges Whiche We doo
kepe, oꝝ obserue, not beyng Wrytten, but by
tradition lefte vnto vs, beyng suche Whiche
in dede are kepte throughout the whole
worlde, it is to be vnderstanded, the same ey-
ther of the apostles them selues, oꝝ of general
counsailes (Whose auctoritie in the church is
most holesome) comended & establiſhed oꝝ
decreed to be reteyned oꝝ kepte, as that the
passion of oure Lorde and resurrection, and
ascension into heauen, and the commynge of
the holye goost from heauen, are with anni-
uersarye, oꝝ yeaerlye solempnitie, celebrated.
And the same saynt Augustyne in his. 244. sermon,
De tempore, Doth there not onely declare most manife-
stly, that the feastes of blessed martyres, were in his
tyme solempnysed, and kepte holye, but also that the
people dydde, on suche feastes, with great deuotion,
repayre to the church, and for that theyr deuotion,
he there doeth declare hym selfe hyghlye to haue re-
ioysed, sayenge: Magnum inibi gaudium facitis, (fratres charissimi)
dum in solempnitatibus martyrum, tanta deuotione fidei, ad ecclesiam con-
uenitis. That is to saye: **Y**eu (moost derelye belo-
ued

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ued brethzen) make vnto me great ioy, Whiles you, on the solempnities of the martyrs, With so great deuotion of faith, doo come together to the church, and immediatly after that, he doth farther instructe them, and in them vs, howe they shoulde vse them selues on the festiual dayes, to the pleasure of God, and theyr owne edefyinge, sayinge in this maner: *Sed si uultis, deo auxiliante, & uestrum profectum, & nostrum gaudium, spiritualiter adimplere, ita inet uos, et pacem, & charitatem, inspirante domino, conseruate, ut contra hominem nullum odium habeatis in corde, pro bonis orate, ut semper ad meliora proficiant, pro malis assidue supplicate, ut cito se corrigant. & secundum praeceptum domini, Quaecumq; uultis ut faciant uobis homines, haec & uos facite omnibus. Tunc enim in ueritate pax & iusticia, et misericordia, custoditur, quando non solum nullis hominibus malum facimus, sed etiam ubicumq; poterimus adiuuare contendimus. Si ergo haec Christo adiuuante fideliter agamus, beatos martyres, in hiis quae supra diximus, praecipuis et praclaris operibus imitantes, partem cum illis in aeterna beatitudine habere poterimus. Et tunc pro nobis absq; ulla dubitatione sancti martyres intercedunt, quando in nobis aliquid de suis uirtutibus recognoscunt.* That is to saye: If ye by Gods helpe Wyll spiritually fulfyll or make perfecte, both youre owne profytte, and also my ioye, so doo you amonge, or be twene your selues, kepe peace, and charitie, (God inspiringe you) that agaynst no man ye haue any hatred in youre harte, praye for the good men that they maye alwayes encrease to better, and for the yl men make supplications continually, that they maye quicklie amende them selues, and accordinge to

Do,

the

The exposition of

the commaundement of our Lord, **Math.** vi
Whatsoever ye would that men shoulde doo
to you, do you the same vnto all. For then in
truth, or veritie, is kepte peace, iustice, and
mercy, when not onely we do not euyl to
any man, but when we indeuour our selues,
or labour, to helpe, whersoeuer we maye. So
that if we (Christ vs helping) doo these thin-
ges saythfully, imitatinge or folowinge the
blessed martyrs, in those principall and nota-
ble workes whereof we didde speake before,
we may haue part with them in euerlasting
blysse. And then without any doubt, the ho-
ly martyres doo make intercessions for vs,
when as they doo perceaue or knowe anye
of theyr vertues in vs.

To the foresayde places of **S. Augustyne**, we will
here for the same purpose now, ioyne the testimony
of **S. Hierome**, who in his exposition made vpon the
epistle of **S. Paule** to the **Galathians** (and declarynge
these wordes wyrtten in the .iiii. chapter of the same
Epistle *Dies obseruatis & menses, & tempora, & annos*, That is
to saye: **Be obserue dayes and monthes, and
tymes, and yeares**) doth write in this maner, *Dicit
aliquis, si dies obseruare non licet, & menses, et tempora, & annos, nos
quoque simile crimen incurrimus, quoniam Sabbati obseruantes, & pasce-
men, et diem dominicum, et ieiunium quadragesime, et Pasche festiuitatem
et Pentecostes letitiam: et pro uarietate regionum diuersa in honorem m-*
tyrum

the .x. Commaundementes

etiam tempora constituta. That is to saye: Some maye peraduenture saye, if it be not lawfull to obserue dayes, and monthes, & times, & yeares, than We also (meanyng Chrysten men) runne into like faulte, obseruinge the Wednesdaye, and the frydaye (fastynge dayes) and the sondaye holie daye, and the faste of lent, and the festiuitie of Easter, and the ioyful solempnite of whittsonday (and according to e diuersitie of countreys diuerse tymes, appointed in the honour of martyrs. By whiche obiection besides many other notable thinges, this is moost euidente, that no man was so lewde in those dayes, but that he did obserue besides the sondaye, dyuerse other holie dayes, also, as well in the speciall honoure of Chyist hym selfe, as of his holy saynctes and martyrs: but because the selfe same obiection of late tyme, not by supposynge to be objected (as *s. Hierome* dyd) but in dede hath by deuelysh persons, for abrogation of holie dayes ben alledged: Therefore we thinke it good (besydes referringe the learned amongst you to the sayd place of *s. Hierome*, where they maye fynde this obiection aunswered and disproued at large by two maner of aunswers) breifly to aunswer the same obiection in this maner. That is to saye, that we chryste men should not think our selues in conscience bound to the ceremoniales of Moyses lawe, as the Galathians dydde thynke, to whom saynte Paule dydde wyte the sayde wordes before rehearsed. And in dede to consider a daye, in no other respectes, then

Do.ii.

as it

The exposition of

as it doth conteyne a tyme, so no man oughte to obserue in religion more one daye then an other. But to consyder a daye in respect of a thing done in the daye by god in chrysten religion, so we maye and ought to obserue and kepe daies. And so doo we obserue and kepe the sondaye for the resurrection sake done in it, and lyke wyse Chrystmas day for þe birth sake of Chryst, being borne on þe day, and so of þe other dayes, as well of Chryst as of his blessed Martyres, & saintes. And to conclude in this matter, whosoever list to reade the workes of Cyprian, Saynt Basyll Chrysostome, and saynt Augustyne, shall fynd most godly sermons of theirs, made by them, in þe church to the people vpon the festiuall dayes bothe of oure Sauour Chryst, and the blessed Wyrgyn Marye, & of the rest of holy Martyrs and sayntes.

And agaynst this commaundement doo they moste greuously offend which in theyr hartes hate þe deuine seruyce done in the church, or the catholike preching of the worde of God, and by reason of suche hatred, doo absent them selues from theyr paryshe church in tyme of Mattens, Masse, Euensonge, & sermons, or other dyuine seruyce vsed in the church, of which sorte there hath of late byne in thys realme, a greate number: and yf any yet be lefte, God giue the grace, hereby to knowe there greuous offence, and thereby vpon spedily to conuert them from suche theyr wicked trade, and so to auoyde the wyathe of God and eternall dampnation.

Secondly agaynst thys commaundement they also doo offend, who though they doo not hate the
sayde

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sayde dyuine seruyce, yet for gayne and lucre sake,
they do worke on the holy day, not gyving theselues
holy to godly contemplation and dyuine seruyce as
they ought to doo. Finally al they do trangresse this
commaundement of God, who in tyme of comen
prayer or preachynge, not only doo not them
selues gyue diligent eare and good atten-
daunce therevnto, but also by wal-
kyng, talkyng, and other euill
deineanour, doo lette other
that would vse them sel-
ues deuoutly and
Godlye.

**The exposition or declaration of the fyfte
commaundement whych is.**

Honour thy father and thy mother.



In the fower commaundementes,
which are declared in the former pro-
cesse (being the commaundementes
of the fyrst table) you haue hard the
dutie, whiche we doo owe vnto al-
myghty God: In all these other fo-
loving (which are the commaundementes of the se-
conde table) you shal be instructed of the duety whi-
che we doo owe to our neighbour, in thought, word
and dede. And in the fyrst of them, we are instructed
how we shal doo our duety to our parentes, fathers
and mothers, & elders, here in this world, to whome
next after God, and aboue all other neighbours, we
do owe honor and obedience. For the better vnder-
standing of this commaundement, you shal note, that
vnder the names of father, & mother, are here signifi-
ed, not onely our naturall parentes, but dyuerse o-
ther also, as fyrst they which haue cure, and charge
of our soules, who by theyr offyce, doo begette vs to
the faythe of Chryst, and doo nouryshe, and bynge
vs bype in the same: after which sorte and maner,
Saynt Paule calleth himselfe father of the Coryn-
thians, in the fowerth chapiter of his first epistle to
the sayd Corinthians. And secondly we vnderstand
by those names (father and mother) all cyuill, or
publike magistrates: And thyrddly al other who haue
in any wyse power, auctoritie, or gouernemente
ouer vs, as y maister ouer y seruauit & c. To all these
foresaide sortes beinge comprehended in this com-
maundemente vnder the names of father and
mother

the .x. commaundementes

mother) we are bounden to geue due honour, which standeth specially in thre poynts, it is to wit, in loue, in obedience, and in reuerence. And herein, as touching our naturall parentes, our sauour Christ in the seuenth of Marke doth say thus. Honor thy father and thy mother: He that doeth curse father or mother, shall dye the death, And Christ him selfe gaue herein vnto vs example, both of oure subiection, and also of obedience, to be geuen and done vnto our natural parentes, as appeareth in the seconde of Luke, where it is wyrtten thus. And he (that is to saye, Christe) dyd goo dolvne wyth them, and came to Nazareth, and was subiect, or obedient vnto them And that all chylde do owe vnto theyr natural parentes, obedience, and honour, Saynt Paule witnesseth in the .vi. chapitre to the Ephesians, saying: Chylde be you obedient to your parentes in our Lorde, for that is iuste, or ryghte: Honor thy father and thy mother. Whiche is the fyrst commaundement in promys that it may be Well With the, and thou mayst be longelyued on the earth.

The lyke whereof S. Paule also doth wyte, in his thyrde chapitre to the Collossians. And moreouer it is wyrtten in the thyrde chapitre of Ecclesiasticus, after this maner: Sonne receaue With reuerence the olde age of thy father, and make not him sad in his lyfe &c

And in the same chapitre shortly after doth folowe this saying,
 Of

The exposition of

Of how euill fame, or name is he, that forsaketh his father: and cursed he is of God that vereth, or angreth his mother. And in the. xix. of the Proverbes it is wytten. He that doth afflict his father, and doth flye from his mother, shalbe infamous, and Wretched.

And in the. xx. of the sayde Proverbes, Salomon sayth thus. **He that curseth his father, and mother, his lyght shalbe put out in the myddeste of darkenes.** In the. ix. of Genesis, Cham the sonne of Noe, brought the curse of God, or malediction, to him selfe, and his posteritie, for that he dydde dishonoure, and deryde his father, and in the. xxxv. & xlix. chapiters of the same booke, appeareth of the dishonour whiche Ruben, the fyrst begotten sonne of Jacob, dyd to his father, and how he therefore was accursed. And in the seconde booke of the kynges, and the. xviij. chapyter, we reade howe Absolon (who intended to haue thrust his father out of his kyngdome) was by a notable, and mooste myserable death, plaged.

And of the duetye, that we doo owe vnto oure spirituall fathers, we doo reade, in the. xiii. to the Hebrewes. **Be ye obedient to them who haue the ouersyght of you, and submytte your selues to them, for they doo diligently Watche, euen as they, that muste geue accounte for your soules.** And, in the. x. chapter of Luke, oure
Sami

the .x. Commandementes

our Chyft sayth, touchyng hys apostles, and theyr
successours. *Qui uos audit, me audit, qui uos spernit me spernit, qui
autem me spernit, spernit cum qui misit me.* That is to saye: He
that heareth you, heareth me, and he that
dispiseth you, dispiseth me, and he that dyspi-
seth me, dispiseth hym Who sente me. And
moreouer Saynt Paule, in hys first epistle to the
Thessalonyens, and the fyrst chapiter, sayeth thus.

*Rogamus nos fratres, ut noueritis eos qui laborant inter uos, et præsunt
uobis in domino, et monent uos, ut habeatis illos abundantius in Charitate,
propter opus illorum, et pacem habete cum eis.* That is to saye:
We doo beseeche you brethren, that you wol
know them, that labour emongest you, and
are youre ouerseers in oure Lorde, and doo
morneye you, that you wil haue them more
habundauntly in Charitie, for theyr workes
sake: and haue you peace With them.

There are of spirituall disobedience, Terrible exam-
ples, in the .xvi. chapiter of þ booke called Numbers,
where it is wytten, howe the earth dyd sodenly o-
pen, and swallowe vyppre, Chore Dathan, and Abirō
with theyr tabernacles and all theyr substaunce, for
theyr disobedience, and rebellion, against Moyses, &
Aaron the highe pryste. And howe also fyre came
from Gad, and dyd dystroye 250 men, whiche were
of that rebellion. Further we doo reade in the fow-
erth booke of the kynges, and the seconde chapiter
thereof, how that two and forty chyldren, at one
tyme, were deuoured of beares sodenly, sent of God,

The exposition of

for þ they dyd mocke Helizeus, the Prophete, and mynyster of God. And howe then can they thynke, to escape the greate wrathe, and indignation of god, which of late most spitefully, not onely in slaunders, wordes, but in dedes, also most vnchristiālike haue despised, vnreuerently vsed, and dishonored the mynysters of Chrystes Church?

And as concernyng the Cyple magistrates, þ sayd S. Paule in the. xiii. of hys epyistle to the Romains sayeth thus. Let euery soule be obedient to the higher or superior powvers, for ther is no power but of God. And þ powvers whiche be, are ordeined of God: therfore he þ Withstandeth þ power, doth resist þ ordinaunce of god. And they who doo resist. or wstand þ doo gette, or purchase vnto the selues, dānation: for princes, or rulers, are not to be feared for good workes, but for euill workes: Wylte thou in dede not feare the power: do thou þ which is good, & thou shalt haue praisse, of þ same power, for he is þ minister of God, for good to the. But if thou doo euyll, doo thou the feare, for he doth not without cause, cary, or beare the sword, for he is þ minister of God, auenger, and punysher of thein, þ doo euill. Therfore you must of necessitie be obediēt, not onely for wrathe sake, but also for cōscience sake, therfore verely do you pay tributes. &c. A notable example of þ obediēce & duety, þ euery subiect

sheweth to his soueraigne, we haue in þ behauiour of
Dauid towardeſ king Saul, wyttē in the. 24. & 26
chap. of the first boke of kinges. And S. Peter, in his
first epistle, & .ii. chap. speakyng of the obedience due
to kinges & magistrates, writeth thus: Submitte
your selues to euery creature, or ordinaūce of
mā, for our lordes sake. Whether it be to king
as one that precelleth, or vnto gouernours or
rulers, as being sent of him, to the puniſhmēt
of euil doers, and the cōmendation, or prayse
of the good. And in the foresayd. xiii. chapter to the
Romaines, it is wyrtten, Gelle you vnto al men
that Which is due vnto them, to Whō tribute
belōgeth, tribute: to Whom custome, custōe:
to Whome feare, feare: to Whō honoz, honoz.
And as concerninge the dutie of the seruaunt to the
master, therof S. Paul speaketh. Ephel. vi. sayeng in
this maner. Ye seruaunts, be ye obediēt vnto your
carnall masters, wth feare, & tremblyng, in singleness,
or simplicitie of your hart, as vnto Christ, not seruing
in the eye sight, or presence only, as men pleasers, but
as the seruantes of Christ, doinge the wyll of God,
from the hart, with good wil, doing poure seruice as
vnto God our Lorde, & not vnto men. The lyke here
of he hath also, in the thirde chap, to the Colloſſenses:
and in his second chapter to Tyte, he doth saye thus.

Teache seruautes to be obediēte vnto their
maisters, pleasinge them in all thinges, not contra-
ryeng them, not deceyuing, or defraudyng, but in al
thynges, shewyng good sayth: that they may sette
furth the Doctryne of God our sauour in al thinges.

The exposition of

Agaynst thys commaundement first doo all they offende, which thinke scoome of theyr naturall parentes, for theyr pouerty, syckenes, aduersitie, or any misfortunes sake, or doo denye vnto theyr sayde parentes necessary releife, sustentatyon, or succoure, with foode, clothe, or harbor, in time of theyr necessitye, yf that they be hable to helpe theyr sayd parents in thys case. But most of all they doo breake thys commaundement which doo curse theyr parêtes, strike them, backbete them, vse contumelious, or opprobrious wordes vnto thē, and hate them. Secondlye al they doo breake this commaundement who doo not loue, reuerence, obey and duely honour theyr spirituall parentes, and gouernours, as prelates, pastors, and all that haue cure and charge of soules, nor paye vnto them theyr tythes, and duties, accordinglye as they are bounde. Thyrde they doo offende, and that greuously, agaynst thys commaundement who make sedition agaynst the prince, ruler, or country: And they also that doo rebell or cause othert to rebell agaynst any of them: they also that are false or negligent in doing theyr commaundements. And whosoever will not loue, reuerence, obey, or serue them with his true, and vnfayned seruyce, but will thynke, Imagyne, or speake, anye vntruth, lye, or euyl, agaynst them, ye a or consent vnto the same, or beare therewith, as (the more it is to be lamented) of late hath bene vsed emongest vs, to the greate offence, and displeasure of almyghty God, and y dishonour of thys hole realme, they all doo breake, & transgresse thys commaundement.

Fourthely

the .x. Commaundements

Fourthly all such seruantes are trangressours
of this commaundement who doo not faythfullye
obey theyr maisters commaundementes, and fulfyll
them, nor vse theyr maisters, with due reuerence, fi-
delitie, and diligence, both to please them, and also in
all theyr affayres, wherein they are charged, to be
trusty, and faythfull, to the vttermost of theyr pow-
er. And heere is not to be omitted that reuerence, &
honor, is due also vnto such, as are auncient, aged, or
(as we commonly doo call them) fatherlye men. Al-
though they haue none of the foresayde authorities
ouer vs: whiche cunlye and cyuile reuerence, and
honour, God by Moyses commaunded vs, to obserue
and kepe, as appeareth in the .xix. of Leuiticus, wher
it is wytten thus. *Coramcano capite confutge, & honora*

personam senis, & time dominum deum tuum That is to

saye: Before the hoare heade ryse

thou vppe, and honour e per-

son of the old man, and

feare thy Lord

G O D.

The exposition of

The exposition or declaration of the sixth commaundement whiche is.

Thou shalt not kyll.



Attending now consequently to declare vnto you this sixth commaundement, we thinke it good, first of all to note vnto you, howe aptlye and in howe dew place it foloweth immediately vpon those goyng before: for in the commaundementes of the fyrste table, we are taught and instructed of our hole duetie towarde God: which of all dueties is pyncipally at mannes handes required, and in the first commaundemente of the second table, (which is now last expounded vnto you) we are taught our duetie towarde our parentes both naturall, spirituall, Cyuyl, and other, to whome next vnto God, before all other men we ought to haue respecte to perforce our duties. And in thys sixth, and the sower other that doo folow, we are instructed, and warned, that by no maner of meanes, we hurte or endamage our neighbour. And bycause of all hurtes and displeasures that maye of man to man be done, the greatest (in some dew respecte) is murder, therefore of all hurtes that thyng is (in the second table) fyrst and cheifelye forbydden vs, in these wordes. Thou shalt not kyll. In which wordes we are not onelye restrayned from actuall murther and vnlawfull killing of the bodye, but also we are forbydden from committing the same

in

the .x. Commaundements

in worde or thought, yea and all the meanes leading
or disposing vs towarde the same, as malice, wrath
enuye, disdayne, and other like euill affections of the
harte, and as they are prohibited so also is all scali-
der, backebytyng, skoldyng, bannyng, rayling, sho-
ninge, or mockyng, and all other euill behauiour of
our tongue, agaynst our neighbours, whiche all be
forbydden by thys commaundement, as beinge the
rotes and occasions of murder and other bodelye
hurte. And by the rule of contraries (spoken of be-
fore) like as these thinges are forbydden and prohi-
bited vnto vs, so are they contraries implied and
commaunded to be fulfilled and performed of vs. It
is to wytte. To loue our neighbours lyfe and helthe
withall our hartes, and with our tounge to wyshe
the same, and with our actes and dedes, to maine-
tayne and defende it. Of thys commaundement and
the duetie of vs chrysten-men by the same required,
our sauour Chyist doth speake in the fyfth of Ma-
thewe saying. You haue harde holwe it was
sayd vnto them of the olde tyme, Thou shalt
not kyll, he that killeth shall be in daunger
of iudgment, but I say vnto you, that euery
one which is angry with his brother shall be
in daunger of iudgement, and he that say-
eth to hys brother Racha shall be in daunger
of Counsayle, and he that sayeth vnto hys
brother thou foole shall be in daunger of hell
fyre.

The exposition of

By these wordes of our Saviour Chyft pe doo vnderstand that hatred wyath, and Enuy, are as greatly forbydden, and as greuouslye punysshed in vs Chyften men, as was amongest the Jewes berpe bludshed and murder: for he that is wyath or angry agaynst hys neighbour in his harte and desire, doth kyll him. And here doo you consider well the wordes of thys precepte, for God doth not saye, thy hand shall not kyll, or thy sworde shall not kyll, or thy gonne, or thy Crosbowe shall not kyll, or comitte murder, but he sayth **Thou shalt not kyll**, That is to say, **Thou thy selfe**, whatsoeuer thou arte, and which is properly thyne, and of the: as all the partes of thy body, all thy inward thoughtes, thy affections, thy wordes, and thy dedes, shall not kyll. But some man maye here saye, why then, what shalbe done with theues, traytors eyther agaynst God, or theyr Prynce, and other suche wicked offenders, shall they not, nor may they not lawfullye be put to death? Yes, so it be done by magistrates thereto authorised: for whan according to iustyce, they doo punyssh the offenders, they doo not exercyse theyr owne Iudgement, but the iudgment of God. For of Magistrates it is wyrtten in the .xiii. to the Romaynes. *Non enim frustra gladium portat, dei enim minister est, iudex in ira ei qui male agit.* That is to say! For he (the magistrate) carleth or beareth not the sworde in vayne, he in dede is the minister of God, an auenger vnto wyathe, to hym that dothe euyll. And though the magistrate maye doo that, yet if anye of
ther

the .x. Commauementes

other shall presume without lawfull authoritie, or iniustly to kyll, or bodely to hurt or greue any man, the same vndoubtedlye doth breake this commaundemente, and is to be iudged a manqueller, accordynge to the saying of Christ, in the .xxvi. of Mathew, *Omnes qui acceperint gladium, gladio peribunt.* That is to say: **All they that take the Sworde, shall peryshe With the Sworde,** meanyng hereby, that whosoever of private authoritie, shal vse any maner of meanes, to en-damage other, shall by iust iudgemente peryshe hym selfe. And all that we hytherto haue spoken, is specially by vs mente, of such damage, as by our woordes, thoughtes, or dedes maye come to oure neyghbours body: but because the soule, beyng the cheyfe parte of man, doth incomparablye passe the bodye, therfore ye shall here note, that, by this commaundement we are muche more forbydden to kyll or murder our neyghbours soule: whiche kynde of murder and slaughter of the soule, they do commyt, who by pernicious, hereticall, and vngodlye doctryne, or by euill counsayle, seduce the soule of theyr neyghbour, causinge it thereby to dye euerlastynglye in hell. And specially they herein doo offend, who not onelye in theyr lyfe tyme, with theyr teachinge by mouth, do infecte theyr hearers, but with theyr moost venemous bookes lefte behynd them, doo styng to death the soules of as manye, as by the readyng therof, doo consente to theyr deuelyshe doctryne: and so longe as such theyr bookes or wyrtynge doo remayne, infectyng other, so longe doth the damnation of the authors of suche bookes, and heresies, continuallye

The exposition of

more and more increase. The example whereof is put specially concerninge the damnable and yercious heresye of Arius, the payne of whom shal not be fully determinate, vntyll the day of iudgement, but euer styll doth, and shal, vntyll that daye, increase more and more. And here is not to be omittted, that they also are manquellers, and moost myserably, and lamentably offende agaynst this commaundement, who in worde, thought, or dede, desperately do murder them selues. And hauynge thus declared vnto you thre seuerall kyndes of murder, forbydden by this commaundement, it is to wytte, the murdering of oure neyghbours body, the murdering of his soul, and fynally of the murder whereby one doth kyl him selfe, it shalbe conuenient to recyte here vnto you, the terrible paynes which are in sondry places of Scripture, menaced for murders, and vpon seuerall murderers. And the fyrst shal be taken furth of the.iiii. of Genesis, where it appeareth that whan Cain had murdered his brother Abell, almyghtye God sayde vnto hym in this maner, **The voyce of thy brothers bloude, doth crye vnto me frome the earth, Wherefore thou shalte be accursed vpo the earth, Who hath opened her mouth, and receyued thy brothers bloude of thy hande: When thou shalte laboure or tyll the earth, it shall not geue to the her fruytes. Thou shalte be a Wanderer and vagabunde vppon the earth.** And in p. ix. also of Genesis it is thus written.

no ho

Whosoever shall shed the bloude of man vpon the earth, his bloude shall be shed: for man is made to the similitude of God. And in the .xvi. of Exodus, almyghtye God doth saye: He that shall strike a man, Wyllinge to kyll hym, shall die the death.

Moreouer in the thyrde booke of the kyn- ges, and the .xvi. chapiter, it is wrytten, howe that whan kynge Achab by the deuelysh counsaile of his wyfe Iesabell had procured the death of Naboth, for couetousnes of his vyneparde, God sent the prophet Elias vnto hym, and bad hym saye these wordes.

This doth the Lorde say: Thou hast killed, yea, and moreouer thou haste taken possession, And shortly after foloweth howe God bad hym saye: In this place in the Whiche the dogges haue lycked the bloude of Naboth, they shall lycke thy bloude and shortly after there foloweth Thus sayth the Lorde: I Wyl byynge vpon the euyl or myserye, and Wyl cutte downe thy posteritie, and Wyl destroye of Achabs, euerye one that pysseth agaynste the Wall &c

And touchynge wycked Iesabell his wyfe, it there foloweth: Dogges shall eate Iesabell vnder the Walles of Iesrael. And of Achab lyke- wyse is there sayde.

The exposition of

If Achab dye in the citie, the dogges shall eate hym, and yf he dye in the fielde, the fowles of the ayre shall deuoure him. Moreover in the seconde booke of the kynges, and the .xii. chapiter, almyghtye God sayde vnto kynge Dauid by the prophete Nathan in this maner. **T**hou hast stricken With the Sworde, or kylled Urias the Ethite, and hast taken his Wyfe to be thy Wyfe, and hast slayne him With the Sworde of the chyl-dren of Ammon, Wherefore the Sworde shall not departe from thy house for euer.

These terrible threatnynges and punyshmentes, ought to moue all men to be diligente and warpe in obseruation of this commaundement, and in no wise eyther in thought, worde, or dede, to comynytte anye kynde of murder, beyng assured, that although they maye chaunce to escape the due ciuile punysshment of magistrates, yet in no wyse shall they escape the greuous punysshmente at Gods handes for suche theyr murder: yea, they shalbe moost wel assured, that (lesse they, by due meanes, doo repente, and be reconcyled to God) they shall haue after this lyfe (for theyr transgression) euerlastynge Dampnation.

**The exposition, or declaration of the. vij.
commaundement, whiche is**

Thou shalt not committe adulterye.



S the greatest iniury whiche a man can do to his neyghboure, is murder, whereby he taketh awaye his lyfe from him, so the next iniury or wrong is to byolate, or to defyle his neyghbours wyfe, whiche is betome one fleshe with him, throughe the sacramente of Matrimonye. And therefore in good order doth here now we folowe this commaundement. **Thou shalt not committe adulterye.** And this commaundement oure sauoure Christ him selfe doth in dede expounde in the Gospell, as he dydde the sixte, teachynge vs in the fyft of Mathew, that this commaundement not onely forbyddeth all outwarde adultery, committed in dede, but also al inwarde occasions of adulterye, as lecherous thoughtes, desyres, lustes of concupiscence, consentinge in harte, and all other meanes enducynge ther vnto, And here ye shal note, & althoughe this word adulterie, doth signifie properlye the vnlawfull comiunction of a maryed man, with any other woman, than with his owne wyfe, or els of a married woman, with any other man, than her owne husband: yet in this commaundement, it is taken not only for that, but also for all maner vnlawfull copulation betwene man and woman, married and vnmarrried, and al maner of vnlawfull vse of those partes whiche be ordeyned

The exposition of

ordained for generation, whether it be by adulterye fornication, incest or any other meanes.

And a man maye euen in laweful matrymony with hys owne wyfe breake thys commaundement, and yue vnchast, if he doo vnmeasurably or inordinate-ly serue his or her fleshy appetite or lust. And vpon such persons the deuyll hath power, as the Angell Raphaell sayd vnto Thoby (Thoby 9) They that marye in such wyse, that they exclude God out of theyr harts, and doo gyue them selues vnto theyr owne carnall lustes, as it were an horse or a mule. Whiche haue no reason: vpon suche persons the deuyll hath power. Also all chrysten people ought highly to regarde the obseruation of thys commaundement, considering how much God is displeased, and what vengeance he hath allwayes taken, and euer will take for the transgression of the same. For cōfirmation whereof, you shall vnderstand, that God in the tyme of Moyses lawe, commaunded that whosoever committed adultery should be stoned to death. And that almighty God after the chyl dren of Israell had committed adultery with the women of Moab, and Madian, commaunded fyrst, that the heades and rulers of the people should be hanged, for that, they suffered the people so to offend God. And afterwarde commaunded also euery man to slea, his neighebour, if he had so offended. Insomuch that there was slayne of that people the number of .xxii. And manye more should haue bene slayne, had not Phinees the sonne of

the .x. commaundementes

of Eleazar the high preist, turned the Indignation of God from the children of Israel. For this Phinees whan he sawe Zamry, cheife of the tribe of Simeon, in the presence of Moyses, and all the people, goe vnto Cosby, a noble mans daughter of the Madianities, to committe fornicacion with her, he rose from emongest all the multytude, and takynge a sworde in hys hande, went into the house wher they were, and thrust them bothe throughe the bealpes. whose feruent mynde and zeale, God dyd so muche allowe, that he dyd therfore both cease from the farther punishment of the Israelites, and also graunted to Phinees, and hys successours for euer, the dignitie of the highest preisthode.

Also the trybe and stocke of Benjamin was so punished for the mayntenance of certayne persones of the Citie of Gaba, which had contrarie to thys commaundement, shamefully abused a certayne mannes wyfe that of .xxv. M. and vii. C. men of armes, there remayned on lyue but .vi. C.

Moreouer almyghtye God for the transgression of thys commaundement, caused byrystone and fyre to rayne downe from heauen, vpon all the countrye of Sodome and Gomor, and so destroyed the hole region, both men, women, and beastes, and all that grewe vpon the earth, reseruyng onely Loth & hys two daughters.

These terrible examples & many other like almighty God dyd shewe in tymes paste, to the intente we should haue the in oure contynuall remembraunce, & shuld euer stand in awe & feare so to offend god: for though he doth not presētly punish vs heare in thys worlde as

the .x. Commaundementes

as he dyd the persons afoze reherfed: Yet his longe
patience and forbearng, is no allowance, or for-
gynenes of our offenses, yf we contynue still in them,
but a fore accumulation, and heapyng together of
Gods wrath, and indignation agaynst the daye of
Judgement. At which tyme in stede of thys tempo-
rall payne, we shall receyue euerlastynge payne, &
be (as saynt Paule .Rom. 2. sayth) Excluded from þ
euerlastynge kyngedome of heauen. And as Chryste
sayeth in hys Gospell, Mat. ii. Luce .xxii. and saynt
Jhon in the Apocalypse. We shall be cast into þ
burnynge lake of hell, where is fyre, bym-
stone, weping, waylinge, and gnasynge of
teethe, without ende.

Furthermore in thys commaundement not onely
the vices befoze reherfed, be forbydden and prohi-
bited, but also the vertues contrarpe to them be re-
quired and commaunded: That is to saye. fidelitie,
and true keepng of wedlocke, in them that be mari-
ed, continence in them that be vnmарyed: And ge-
nerally in all persones, shamesfastnes and chastenes,
not onely of dedes, but of wordes, and maners, cou-
tenaunce, and thought. And moreouer fastynge,
temperaunce, watchynge, labour, and all lawefull
thynges that conduce and helpe to chastitie.

And therefore agaynst thys commaundement they
all doo offende who doo take any single woman, or
other mans wife, or that in theyr hartes doo couet,
or desyre vnlawfully to haue them. For as Chryste
sayth. (Mathe w þ fyft). Whosoever beholdeth a
woman,

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Woman coueting her vnlawfully hath alrea-
dy committed adultery With her in his hart.
They also doo offende agaynst this commaundemēt
that take in mariage, or oute of mariage, any of their
owne kynred, or affinitie, within the degrees forbid-
den by the lawe of God.

They also doo offend agaynste thys commaunde-
ment who doo abuse them selues, or anye other per-
sons agaynst nature, or abuse theyr wyues in h time
of theyr menstruall purgation.

They also that doo nourishe, stirre by, and prouoke
them selues, or any other, to carnall lustes, and plea-
sures of the body, by vnclenly and wanton wordes,
tales, songes, sightes, touchynges, gaye and wantō
apparel, and lasciuious decking of them selues, or
any such wanton behauiour, and intyce mentes.

And also al those, who doo procure any such acte, or
that minister house, licence, or place therevnto. And
al counsaylers, helpers, & consenters, to the same, doo
greuouusly offend, and doo trangresse this commaū-
dement. Lyke wyse all they that auoyde not the cau-

ses hereof, so much as they conueniently maye,

as surfeytyng, slouth, idelnes, immode-
rate slepe, and company of such, eyther

men or women, as be vnchast, and

euill disposed, they I saye

be giltye of the trangressi-

on of thys commaun-

demente.

Rr.

The

The exposition of
**The exposition or declaration of the eighth
commaundement which is.**

Thou shalt not steale.



After that almyghtye God hath in
the .vi. commaundement forbydden
all hurtes, Daunnages, and iniuries,
to be done agaynste our neighbour
in his owne person, and in the seuēth
commaundement hath also forbyd-
den all iniuries, agaynste him in the person of hys
wife, which next vnto his owne body is, and ought
to be, most derely beloued vnto hym, here nowe in
thys eighth commaundemēt (which is **Thou shalt
not steale**) he doth forbyd all iniuries & wronges
to be done to our neighbour, in his worldly riches,
goodes, and substance. And for the better vnder-
standyng of thys commaundement, you shall note
that vnder the name of theste, or stealynge, in thys
commaundement, is vnderstand all maner of vn-
lawfull takynge awaye, occupienge, or keepynge of an
other manes goodes, whether it be by force, extorti-
on, oppression, bybery, vsury, Symony, vnlawefull
cheuisance, or shiftes, or ells by false bying and selling
eyther by false weightes, or by false measures, or by
selling of a thyng counterfayte for a true, as gylte,
copper, for true Golde, or glasse for precious stones,
and

the .x. Commaundementes

and generally all maner of fraude and decepte.

And not onely they that doo these foresayd things doo commytte theste, but they also whiche eyther gyue counsayle, consent, or ayde, to such their doings, and they likewyse which winke at such dedes done and reuele them not accordingly.

And like as the byces before rehearsed be forbid- den by this precept: Euen so sūdry vertues contrary to the sayd vices be commaunded by the same, as to deale trulpe, and playnely wyth oure neygh- boures, in all thynges, to gette oure owne goodes trulpe, to spende them liberallye, vpon them, that haue nede to fede the hungry, to gyue drynke to the thyrstie, to clothe the naked, harborowe the har- bourlesse, to comforte the sicke, to visite the pryso- ners: And fynally to helpe oure neighbours, wyth our learnyng, good counsayle, and exhortation, and by all other good meanes that we can.

Agaynst thys commaundement they al doo of- fende, who by craft or violence, vpon sea or lande, spoyle, robbe, or take awaye anye other mans ser- uaunte, or chyld, land or inheritauce, horse, shepe or cattell, fylhe soule, conyes, or deare, mony Jewells, apparaile, or anye other thyng, whiche is not theyr owne.

Lykewyse they al do offend against this commaun- dement, who haue goodes gyuen to an vse, and put them not to the same vse, but kepe them to theyr owne aduantage, as Maysters of Hospytalles, and false Executoures, who eyther doo forge coun-

Rt.ii.

terfet

The exposition of

counterfeyte or ells adulterate the last wills, & testamentes of deade men, or doo suppress, and hyde true made willes, or testamentes, or to defraud other, doo my selfe or alter true Testamentes: they also who doo conuert the goods gyuen to the sustentatiō of the poore folkes, or to other good, and charitable bles, vnto theyr owne proffecte. And also all they who doo receyue rent or stipend, for any offyce spirituall or temporall, and yet doo not theyr offyce belonging therevnto, they (I say) are trangressours of thys commaundement.

And so likewyse all they who doo take wages, or fee pretending to deserue it, and yet doo not in dede: as laborers, and hired sernautes, who doo loyter, and doo not applye theyr busynes. And lyke wyse aduocates, Proctours, Attorneys, Counsaylours in anye of the lawes, who some tyme, for litle payne, take much stipend, or by theyr defaulte and neglygence, marre good causes, or maynetayne false and euill causes, or doo anye thyng to the hynderaunce of spedy iustyce, for theyr aduantages, they (I say) doo transgresse this commaundement.

Also all Idle vacaboundes, and sturdye beggers, who being hable to gette theyr liuing, by labor, take such almes, wherewith the poore and impotēt folks shoulde be releued, and susteined, doo offend against thys commaundement.

Moreouer all they doo transgresse this commaundement, who doo bye any stolne goodes, knowinge that they be stolne, or that doo bye thynges of them that haue none authoritie to sell them, or alpenate theym

the .x. Commaundements

them, yf they knowe the same. And lyke wyse doo they offend thys commaundement, who doo withholde goods stolne, or that doo fynde thinges lost, & knowinge the owner thereof, will not restore them, or will not doo theyr diligence to knowe the owner.

They also whiche doo defraude theyr hyred seruantes of theyr due wages, and they that borowe any thyng, or retayne any thing deliuered vnto the upon trust, and will not restore the same agayne, And they that vse false weightes or mesures, or deceptfull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iust value.

And they also that doo ingrosse, and bye any kind of wares wholly into theyr owne handes, to the intent that they maye make a scarcenes thereof in other mennes handes, And sell it agayne as they list.

And generally also all couetous men, who by any meanes vnlawfully doo gette, or vnmmercifullye doo kepe theyr goodes frome them that haue nede, be transgressours of thys commaundement.

And here (not to omit our accustomed maner in alledginge scripture for the confirmation of assertions made in this booke) ye shall haue firste some testimonyes of holy scripture, speakyng of theft in generall, and afterwarde some other speakyng of certayne particuler and speciall kyndes of thestes: And as concernyng theft in generall, ye shall fynde thus wyrtten in the first chapiter of Ecclesiasticus.

Super furem est confusio. That is to saye: Confusion or shame

The exposition of

Malne doth fall vpon the these. and in the fyft
of Zachary there is thus wyrtten. God sayde to
me, What dost thou see, and I sayde, behold,
I se a booke flieng, the lēgth of it. xx. cubites,
and the bzeadth of it. x. cubites, and he sayde
vnto me, this is the maledictiō or curse whi-
che goeth furthe vpon the face of the whole
earth, for euerye these, as it is there Written,
shalbe iudged. And in the second chapter of Thobi
we do rede, how that Thoby beinge blynd, and hea-
rynge the voyce of a kydde cryinge within his house
(whiche kydde his wyfe had erved with her labour)
and he knowyng that he had no kydde of his owne
before, dyd saye: Take hede, least perchaunce,
this be a stolne kid, restore him to the ryghte
owners, for it is not lawfull for vs, to eate, or
touche any thinge of theft. Moreover S. Paul
in his first epistle to the Corinthyans, and the. vi. cha-
ptes, doth amōgest other thinges say thus. Noether
theues, nor pollers, nor couetouse men, shall
possesse the kyngdome of God. And as concer-
nyng certayne speciall kyndes of thefte, we do rede
in the. x. of Esaye. Wo be to them who do make
vniust, or vnrightheous lawes, and Writinge
do write vniustice, to oppresse in iudgement
the poore, and doo violence vnto the cause of
the

the .x. Commaundements

the humble amongstest my people, that the
Wydoles might be their praye, What Wyll
ye doo in the tyme of visitation, and destru-
ction, Which shall come from far: To Whom
Wyll you runne for helpe: or Where Will you
leauue your honoz, that ye be not made stoope
vnder the bond, and fall With them that are
slayne. And in the .viii. chapter of Amos we do find
this terrible sayinge, The ende is come vppon
my people of Israel: I Wil no more geue my
mind to come amongstest them: and þe hyn-
gels of the temple doozes shall make a kyn-
ginge sayth the lordē God: many shall die: and in e-
uery place shall be cast furth secretly. Here this
o ye, Who do oppresse the poore, & do destroye
the neady on the lande, sayinge, Whan Wyll
this month be past, & We may sel our wares:
and the Sabbotte, that We maye hyde oure
corne, that We maye make the busshel lesse,
and may make þe syckle greater: and that We
may set vp false weightes, or balances, to get
the poore vnder vs With money, and the nedy
also for goos, and may sel the chaf of þe corne:
And accordyng herevnto Salomō in the .xi. chap. of
his prouerbes doth say: He that doth hyde vp his
corne, shall be accursed amongstest þe people, but
blec.

The exposition of

bleſſing ſhalbe vpon the heade of them that
doo ſell. And of an other ſpeciall kinde of theſte
we doo reade in the .vii. of Joſue, a terrible example
howe one Achan (which had contrarie to the com-
maundement of almighty God conueyed certayne
thynges awaye at the deſtruction of Hierico) was
ſtoned to death, and wyth al that euer he had, burnt,
God commaunding it ſo to be. Further in the .xxiii. of
Exodus we reade of ſuch as receyue byrbes (a thereby
commytte theſt) in thys maner. And thou ſhalte
take no rewardeſ, for they doo blynde euen
the Wyſe and ſubuerſte the Wordes, or iudge-
mentes of the iuſt. And in the .xvi. chapiter of Deu-
teronomye, the lyke is wyrtten. There is an other
greuous kynde of theſt, and that (the more is the pi-
tie) commonly bled, which is called Symony, taking
name of Simon Magus, who fyrſt attempted with
mony to purchaſe ſpiritual offyce or function (which
eyther to ſel or bye is damnable) and was moſt byt-
terly reprovued and accuſed of the holye apoſtle S.
Peter who ſayd vnto hym. *Pecunia tua tecum ſit in perditionem, quoniam donum dei exiſtimasti pecunia poſſideri, non eſt tibi pars neq; ſors in ſermone iſto.* That is to ſaye: Thy money be
With the vnto perdition, bycauſe thou dideſt
thinke that the gyfte of God may be obtey-
ned With monye, Thou haſt no parte or ſel-
lowſhippe in thys worde. Nowe amongeſt other
ſpeciall kindes of theſt, none was euer more drede-
fullye

the .x. Commaundementes

fully punyshed in scripture, than sacrilege (whiche is theste, spoyle, and robbery committed in suche thynges, as are dedicated or gyuen to the honoz of God specially, as are all churches, and al the ornaumentes, plate, treasure, landes, and goodes to þ same belonyng) as appear eth in the. v. of Danyell, by the example of kynge Balthasar, and in the seconde booke of the Machabies, and the thyrde chapiter, of Heliodorus, who goinge aboute the spoyle of the temple of Hierusalem, for the threasors sake of the same, suddenly was throwen doune to the grounde, and being sore strycken with blyndnes, was caryed spechles also out of the temple halfe deade, whiche kynde of punyshment, if it had bene vlsed in Englande, so ofte as sacrilege hath bene commytted, what a number shoulde there haue bene of them that shulde haue bene punyshed: But the thyng beynge of that sorte that it hath bene, and we not able to amende it, we wyll yet here adimonysh all men from hensforth, to make, and kepe theyr handes pure from al sacrilege.

And thus we make an ende of
the declaration of this commaundemente.

Ss.

The

The exposition of
**☞ The exposition, or declaration of the .ix.
commaundement, whiche is.**

**Thou shalte not utter, or beare false Witnes
agaynst thy neyghboure.**



BEydes the foresayde iniuries, which
often tymes be done to mens neigh-
bours, this commaundement beinge
the .v. of the second table, doth admo-
nysh vs to auoyde and eschue the do-
ynge of an other great and greuous
iniurye towarde our neyghbour, whiche is in bea-
rynge false witnes agaynst our sayd neyghbour. And
in this matter, ther is herein kept a very good ordre.
For not onely we are bounden to forbear the hur-
tyng or endamaginge of our neyghbours bodye, the
misusynge of his wyfe, and wrongeful taking away
of his goodes, but also by the wyll, pleasure, and
commaundemente of almyghty God, we are boun-
den not once to open our mouth, to dyffame, or mis-
reporte oure neyghboure, or to beare vnttrue wytnes
or falselye to depose in anye matter agaynst oure
sayde neyghboure.

And lyke as by this commaundemente all euyl
vse of the tunge, to the hurte of our neyghbours, is
forbydden, so in, and by the same commaundemente
(by the ofte mencioned rule of contraries) there is
commaunded the good and charitable vse of the
tunge, all maner of wayes, to the benefytte of oure
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the .x. commaundementes

neighbours, as to be true and playne in our wordes with hym, and to wardes hym, to be saythfull to him in all couenauntes, bargaynes, and promyses. To testifye the truthe in all courtes, iudgementes, and other places, to reporte wel of them that be absente, to gyue true and saythfull counsayle and exhortation to all goodnes, yea and to dissuade frome all euyl.

And here concernyng thys commaundemente we haue most iust cause to lament and to be sorry for the malyce and euyl disposition that in these oure dayes raygneth both in men, and women, whose tounge is so venymous and wycked, in sclandering lyeng backebytynge, and mystreporting, as the lyke thereof hath not bene hard, sence the begynnynge of the world, in whome truly that saying of S. James in the thyrd chapiter of hys epystle may and doth take place. *Omnis natura bestiarum, uolucrum, & Serpentium, et cetorum, domantur et domita sunt a natura humana, linguam autem nullus hominum domare potest, inquietum malum, plenum ueneno mortifero.* That is to saye: All kynde of beastes, byrdes, serpētes, and fyre of the sea, are tamed and haue byn made tame by man, but the tunge, noo man can tame, it is an inquyte or unrulye euyl, full of dedely poyson.

And to thintente that suche personnes maye hereafter (yf they wyll not for Loue of Vertue, and Charities sake, yet at the leaste for the feare of punishmente at **GODDESS** hande) refrayne,
SS.ii. and

The exposition of

and forbear such theȝ dampnable, and wycked
speakyng, we wyll recyte here both in generall,
and also in speciall, sundry the offenders of this com-
maundement, and also the punysshmente hangyng
therefore ouer theȝ heades. And fyrste in generaltie
we wyll byng in the. xiii. of the prouerbes, where it
is thus wyrtten. *Qui custodit os suum, custodit animam suam, qui
autem inconsideratus est ad loquendum sentiet mala.* That is to say:
He that kepeth his mouth, kepeth his soule,
and he that is vnaduised oꝝ rashe to speake,
shall feele hurtes oꝝ euylles. And in the thyrde
chapter of the fyrste epistle of S. Peter, it is wrytten
thus. **He that doth loue lyfe, and to see good
dayes, let him refrayne his tunge from euell
and his lyppes, that they doo not speake de-
ceyte.** Also in the. xii. chapter of the Prouerbes, the
wyse Salomon wyrteth in this maner. **For the
faultes of the lyppes, destruction oꝝ ruyne
draweth nere vnto the euyll man.** Moreover
in the. xviii. chapter of the same booke, is this saying
**Lyfe and death lyeth in the tunge, and they
that loue it, shall eate the fruytes of it.** And in
the. xxvi. chapter of the sayde prouerbes Salomon
sayth thus: **A slypper tunge worketh ruynes
oꝝ destructions.** And to speake somewhat more in
particuler of transgressours of this commaunde-
mente, you shall fyrste note, that some of them doo
beare false wytnes in open iudgement: and of them
the

the .x. Commauementes

the wise Salomon in the .xix. chapiter of the prouer-
bes, doth speake thus. *Testis falsus non erit impunitus.* That
is to saye: A false Wytnesse shall not be unpun-
ished. and yet more terribly he sayeth in the .xxi.
chapter folowynge. *Testis mendax peribis,* That is to saye:
A lyenge Wytnesse shall peryshe. And further in
the .xxv. chapiter of the same booke, it is wytten in
this wyse. *Iaculum, et gladius, & sagitta acuta, homo qui loquitur cō-*
tra proximum suum falsum testimonium. That is to saye:

A Darte, and Wooꝝde, and a sharpe arrowe, is
that man that speaketh agaynst his neygh-
boure false Wytnesse. Howe heynous an offence
this is, appeareth in the .xiii. chapiter of Danuell,
where the two false wytnesses (who wyckedlye de-
posed agaynst the Godly Susanna) were both my-
raculoulye detected, and also of the people presently
stoned to death. And no maruayle though both they
and all other bearers of false wytnes be, by auctori-
tie of scripture, punished in such greuous sorte, seeing
that euerye one so offendynge, in bearynge false wit-
nesse, doth trespase agaynst three sundrye persons:
fyrste agaynst almyghtye God, whose presence the
false wytnesse bearer doth contemne: Secondelye
againste the iudge, whome by lyenge he doth de-
ceau: Thyrdeleye, agaynst the innocente partye,
whome by his false wytnes bearynge, he doth hynd-
der and hurte,

AN other sorte, and speciall kynde of transgres-
sours agaynst this .ix. commaundement is, whan a
man doth maliciouslye, backebyte, or sleaunder his
neigh-

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his neighbour, though it be not in iudgemente, of which sort and kynde of transgressours, the prophet in his 100th Psalm doth saye thus. **Who that doth secretly backbite hys neighbour, him doo I persecute.** And in the 24. of the proverbes it is sayd thus. *Abominatio hominum detractor* That is to saye: **A detractor or backbyter, is abomination amongest men.** And in the first chapiter of the booke of wysedome it is wyrtten. *A detractione parcite lingua.* That is to saye: **Kepe youre tounge from backbitting.** And Saint Paule in the fyft chapiter of his epistle to the Galathians doth say thus. **If ye bite and deuoure one an other, take hede, least ye be consumed one of an other.** Besydes the foresayde speciall sortes of transgressours agaynst thys commaundemēt, there are other also, and emongest them secrete tale bearers, and sowers of dissention betwene man and man, by ther pryue malicious whisperinges, of whom the wise Salomon doth notably speake in the. xxvi. chapiter of the Prouerbes saying. *Cum defecerim lingua extinguetur ignis et Sabracto susurrone iurgia conquiescūt.* That is to saye: **When Woode Wanteth, the fyre Will goo oute, and the talebearer or whisperer beyng taken away, stryfes or dissentions shal cease.** and by and by after, the sayd Salomon doth saye. **The wordes of the talebearer, or whisperer seme simple, but they pearce euen to the hart roote.**

roote. And in the .xxi. chapiter of Ecclesiasticus, it is
 wyrtten thus. The talebearer shall defyle hys
 soule, and shall be odious in al his doinges.
 Moreover in the .xxviii. chap. of the same boke there
 is this sayinge. *Susurro, et bilinguis maledictus, multos enim turbas
 uit, pacem habentes.* That is to saye: A talebearer, or
 Whisperer, and a double tungened person is ac-
 cursed, for he hath troubled, or sette at stryfe,
 many, that before were in peace, or frendship.
 And to conclude touchyng thys commaundement,
 you shall note three or four places more of scripture,
 for your further edifieng in thys behalfe. First in the
 .xxi. of the Prouerbes Salomon doth saye. He that
 keapeth his mouth and his tounge keapeth
 hys soule from trouble. Secondly our Sauour
 Chyyst in the twelue of Mathew doth say. I say
 vnto you that men shall gyue accounte in
 day of Judgimēt, for euery idle word which
 they doo speake. Thirde in the said .xii. chap. it is
 wyrtten, *Ex uerbis tuis iustificaberis, et ex uerbis tuis condemnaberis.*
 That is to say: Of thy wordes thou shalt be iu-
 stified & of thy wordes thou shalt be condēned.
 fourthly & finally ye shall note, & in the .xx. of y Apo-
 lipse it is written of al lyers thus. *Pars illorum erit in stagno
 ardenti igne et sulphure quod est mors secunda.* That is to saye:
 Their part shall be in y lake, or pole that doth
 burne, with fyre, and brystone, which is the
 second death.

The

the exposition of

The exposition or declaration of the tenth
commaundement whiche is.

Thou shalt not couet thy neighboures
house, nor desyre thy neighboures wyfe, nor
hys seruaunt, nor hys mayden, nor hys ore,
nor his asse, nor any thinge that is hys.



Or the better vnderstandyng of this
tenth, and last commaundement, ye
shall note, that as the fyfte commaun-
dement (which is the firste of the se-
cond table) vnder the names of fa-
ther and mother are vnderstanded
all superiours, and as in the .vi. commaundement,
vnder the name of killinge, is vnderstand all wyath,
and reuenging, and as in the .vii. commaundement
vnder the name of adultery is vnderstande all vn-
chast lyuyng, and as in the .viii. commaundement,
vnder the name of theft is vnderstand all deceytfull
dealyng with our neighbour, and fynallye as in
the .ix. commaundemente, vnder the name of false
wytnesse, is vnderstand all misbse, and vntrue vse
of our tunge, So in this tenth and last commaunde-
ment, vnder the name of desyryng of an other mans
wyfe, seruaunte, and goodes, is vnderstand all ma-
ner of euyll, and vnlawfull desyre of any thing. **W**ea
and as in thys precepte all euill desyres are forbyd-
den, even so in the same are implied and commaun-
ded

the .x. Commandementes

ded al good desyres, and the perfecte obedient of our hartes vnto Gods wyll in all poyntes. whiche although we shall not fullye and absolutlye, attayne vnto, while we be in thys lyfe, yet thys commaundement doth bynde vs to enforce and endeuor oure selves therevnto, by continuall fightynge, and resisting agaynst concupiscence, and euyl lustes or desyres forasmuch as by them, man is contynually tempted to euyl dedes, and vitious lyuynge, as wytnesseth Saynte James in the firste chapiter of his epistle where he sayth thus. *Nemo cum tentatur, dicat quoniam a deo tentatur, deus enim intentator malorum est, ipse autem neminem tentat. Vnusquisque uero tentatur, a concupiscentia sua abstractus, et ille citius: deinde Concupiscentia cum conceperit, parit peccatū.* That is to say: Let no man say When he is tempted to euyl that he is tempted of God, for God tempteth not to euyl, neyther temptyth he any man: but euery man is tempted, drawne, and allured of his owne concupiscence: Then whan concupiscence hath conceyued, it bringeth furth synne. This concupiscence (whereof the Apostle Saynt James doth speake (which is a motion, styrrynge, prouoking, or alluryng of man to synne) is rooted in man from his infancy, and contynually doth remayne in him, more or lesse (during the hole state of thys mortall lyfe) be he neuer so persyte, and yet is it no synne, so long as he dothe not delyte therein, and consent thereto. And therefore it is wyrtten in the .xvii. Chaptyer of Ecclesiasticus,

Et. in

The exposition of

in thys maner. *Post concupiscencias tuas non eas.* That is to
saye: Doo thou not goo after thy concupys-
cences, and in the same chapiter it foloweth. *Si praes-
tes animae tuae concupiscencias eius, faciet te in gaudium inimicis tuis.*

That is to saye: If thou perforce or fulfyll to
thy soule, her concupyscences, or lustes, he
wyl make the to be a reioysing stocke to thy
enemyes. So that though we doo fele in our sel-
ues, a motion, or suggestion to synne, eyther by euyl
thoughtes, remembraunce, sight, hearynge, smelleng
tastyng, and touchyng, or by anye euyl counsailes
gyuen vnto vs by our enemy, or any other, yea and
thoughe we begyn to haue some pleasure in the said
motion, or suggestion yet if we doo incontynently
refrayne our wyl, so that it doo not confet, or grait
therevnto, we then not onely doo not commytte
any deadely synne, but we please God, in so resisting
and suppressing such concupiscence, and by thys ma-
ner of resisting, we shall also put to flyght our ene-
mye, the deuyl, in his most crafty, or violēt assaults
agaynst vs, accordynge to the comfortable encora-
gyng, and promyse of almyghty God, declared by
hys Apostle Saynt James, in the fourthe chapter
of hys Epistle, where it is wyrtten. *Resistite diabolo et su-
periet a uobis: Appropinquate deo et appropinquabit uobis.* That is
to saye: Resist the deuyl, and he shall, or wil
flye from you. drawe you neare or approche
to God and he will approche vnto you.

And agreeably herevnto sayeth Saint Paule
in

the .x. Commandementes

in the .vi. chapiter of hys epytyle to the Romaynes,
Let not synne reigne in your mortall bodye,
that you obey the concupiscences thereof.

But here maye be moued a question : what shoulde
be the cause that concupiscence being the mother, &
nouryce of synne, should remayne in a christen man,
or woman, after baptisme, or penaunce, howe good,
howe holy, or perfyt, soeuer they be, seinge it semethe
to be an impediment to doo the lawes of god perfect-
ly, and ful sore to be agayne the wyll of good folke,
who would fayne be quyte of it, and can not, and
therefore do lament, and mourne dayly, for the con-
tinuall encombraunce they haue by it : for answere
to which question, or doute, ye shall knowe that al-
myghty God by hys rightuous iudgement and in-
finite wysedome, doth permytte concupiscens, to re-
mayne in vs after baptisme, and penaunce, not
for our euyl, or hinderaunce, but for oure good, and
furtheraunce, not to our destruction, but to be to vs
an occasion of saluatiō. For none shalbe crowned
in heauē with honour, & glory, except in this
lyfe they get the victory. (2 ad Timoth 2.) and vic-
tory they can not get excepte they fyght skoutely, &
manfully, and no man doth fight, but with his ene-
my. So if ther be no enemy, there is no battayle, yf
no battale, no victory, if no victoꝛye, no Crowne, for
this cause God hath permitted concupiscence to re-
mayne in vs, that we, through grace ouercomming
the same, maye obteyne the crowne of glory in heuē.
And yf you may the better auoyde yf daunger of con-
cupiscence (being alwaies so busye w men) we wyll

Et.ii.

here

The exposition of

here declare vnto you .iiii. speciall meanes greatlye ayding to the auoyding of the sayde daunger. The first is to vse earnest prayer: the second is to forbear all occasions of synne, as to flye euyll companye, and to haue regarde to the vse of our senses, by whiche as by wyndowes death doth entre into our soule, accordyng to saying of Job, in his .xxxi. chappter.

Pepigi scdus cum oculis meis ut ne cogitarem quidem de uirgine, That is to saye: I haue made a couenaunte wyth

myne eye, that I woulde not once thynke

of a Wyrgyn. The thyrde is to tame our fleshe and

to kepe it vnder, and brynge it into bondage, accor-

dyng to the example of Saynt Paule, declarynge

in the ninth chapiter of hys first epistle to the Corin-

thians, where he sayeth of hymselfe thus. *Subigo Corpus*

meum, et in seruitutē redigo, ne cum aliis predicem, ipse reprobus efficiar

That is to saye: I chastise or tame, my bodye,

and brynge it in subiection, or bondage lest

whyle I preache to other, I my selfe become

a cast awaye. The fourthe is to auoyde Idlenes;

for Idle persones are ful of lustes, and concupiscēce.

And as it is wrytten in the .xxxiii. chapiter of Eccle-

siasticus. *Multam malitiam docuit ociositas*. That is to saye:

Idlenes hath taughte muche euyll. As maye

well be exemplyfied in Sodoma, of whiche it is

wrytten in the .16. chapiter of Ezechiell, Beholde

thys was the iniquitie of Sodom thy sister,

pryde, Satyrtye, or eatyng to the full, exces-

syue welth, and the Idlenes of her, and her

doughters.

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doughters. And here you shall note, that when we aduyle you to flye euyl company and Idlenes, we implye therein, that you should alwayes haunte the companye of honest, and godly persones, and also euer to be intentiue occupied in some vertuouse exercise or meditation. And by the waye we thynke thys good to note vnto you as concernynge Concupiscence: that albeit not to haue it at all in thys lyfe, is a thinge to vs impossible, yet to consent vnto it, or, by the grace of God, to dissent from it, is a thing wel possible vnto vs. And in dede to dissent from, or resist concupiscence, we oughte to the vttermoste of oure power: and vsing the speciall meanes before rehearsed or some of them, we by the grace of God shall be hable so to doo. And to procede further concernynge the declaration of thys tenth commaundemente ye shall knowe that all they be transgressours of thys commaundement who by deliberation and ful consent doo cast, or set theyr myndes, and hartes, to accomplishe the concupiscence, and desyre which they haue to obteyne, and gette vnlawefullye, an other mans wife, chylde, seruaunt, house, land, cattell, or any thyng that is their neighbours. Secondly also they doo transgresse thys commaundemente, who through enuy be sozr of theyr neighbours welth and prosperitie, or be glad of theyr sorow we hynderaunce or aduersitie. Thirdly and fynally al they doo transgresse and breake thys tenth commaundement who doo not set theyr myndes and studyes to preferue, maynetayne, and defende vnto theyr neyghbours, as much as in them lyeth, theyr wyues, chyliden, seruaunts,

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seruauntes, ho'uses, landes, goodes, and all that is
they: neighbours. And thus endeth the tennie com-
maundementes with they: expositions: whiche al-
myghtie God graunte that we maye obserue and
kepe, for then we shalbe sure to haue the kyngedome
of heauen, and to lyue eternally in ioye and felicitie.

There nowe doth folowe the prayer of oure
Lorde, called the *Pater noster* (Deuided into seuen peti-
tions) beyng wyrtten in the. vi. chapter
of Saynt Mathewe.

Our father whiche arte in heauen: halowed
be thy name.

Thy kyngedome come.

Thy Wyll be done in earth, as it is in heauē.

Geue vs this daye oure daylye breade.

And forgeue vs our trespasses, as we doo for-
giue them that trespass agaynst vs.

And let vs not be ledde into temptation.

But deliuer vs from euyl Amen.

**The p̄face to the prayer of our lordē cal-
led the Vater noster**



Before we shall enter
vnto h̄ special Decla-
ration of the petitiōs
contained in the prai-
er of our lordē called
the Vater noster.
we (callynge to oure
remembraunce the
godly counsaile most
nedefull to be folow-
ed in thys behalfe

writte in the .xviii. chapter of Ecclesiasticus, in these
wordes, **B**efore prayer, prepare thy mynde)
wil (for your good instruction) declare first of all vn-
to you, in what sort you ought to prepare your min-
des before you begyn to praye. Knowe ye therefore,
that concernyng our Dew preparation vnto prayer
three thynges are (amongest other) specially requy-
site on our behalfe. The first is **Fayth**. the second is
Hope, and the thyrde is **Charitie**. And as concer-
nyng **Fayth**, We shall vnderstande that forasmuch
as Prayer is an eleuation, or lyftyngē vp of
the harte to God, to aske of hym all suche
thynges as be necessarye. And to lyfte vp ones
harte or mynde is vnfrutefull and vnpossyble with-
out

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without fayth, accordyng to the saying of Saynte Paule who in the tenth chapiter to the Romaynes wyrteth thus. **Howe shall they inuocate, or cal vpon him, in Whom they haue not beleued.** Therfore aboue all thynges, fayth, yea and stronge fayth, must be in vs, whansoever we doo goo about to praye, for fayth teacheth vs two thinges, the one to knowe our owne infirmitie, and miserable estate both in body and soule: the other to knowe the maiestie of God, his almyghty power, and good wyll towards vs. And of fayth with the greate vertue therof in prayer, our sauour Chryste speaketh in the xxi. of Saynt Mathe we sayenge. *Omnia quecunque petieritis in oratione, credentes, accipietis* That is to say: **All thinges Whatsoever you aske in praier, beleuing or hauyng fayth, you shall receyue them.**

And as concernyng Hope. Saynte James in the fyrst chapiter of hys epystle wyrteth thereof sayinge thus. *Si quis autem uestrum indiget sapientia, postulet a deo qui dat omnibus affluenter, et non improperat et dabitur ei: postulet autem in fide, nihil hesitans: qui enim hesitat similis est fluctui maris qui a uento mouetur, et circumfertur, non ergo existimet homo ille, quod aliquid accipiet a domino.* That is to saye: **If any of you haue nede of wysedome, let hym aske of G O D (Who giueth to all, haboundantly, and doth caste no man in the teth) & it shall be giue vnto him: But let him aske in faith, nothing douting: for he that douteth, is like vnto the Waue of the sea, Whyche**

Whiche is moued and tossed of the Wynde:
 Therefore lette not that man thinke that he
 shall receaue any thinge at Goddes handes.
 The propertie of hope, in prayer, is to cause a man
 patiently, with longe sufferance, to abyde the wyll,
 and pleasure of God in the obteyning, and perfour-
 maunce of his request, and prayer. For we maye not
 prescribe to God, any determinate, or speciall tyme,
 to accomplyshe our prayer, but we must commytte
 vnto his holy wyll, both the maner howe, and the
 tyme when, to helpe vs. Accordynge as the prophete
 Dauid doth counsaile vs in his. xxvi. Psalm, say-
 enge, *Expecta dominum, uiriliter age, confortetur cor tuum, et sustine*
dominum. That is to saye: **Looke for oure lord, or**
abyde the pleasure of hym, doo thou man-
fully, let thy harte be comforted and patient-
ly doo thou susteyne our Lord. And of this pa-
 tience in hope, and of hope in prayer, we haue a no-
 table example in the. vii. and. viii. chapters of þe boke
 called Judith, where it is wytten, how that a cer-
 tayne towne of Jewye called Bethulia, was sore
 assaulted of the Assyrians, in so muche that the peo-
 ple of the sayde towne, despayrnyng of all ayde, and
 succour, agaynst theyr enemies, did earnestly sollicite,
 and moue Ozias theyr chiefe ruler, to render by the
 towne to the Assyrians, who than besyged them.
 And that the sayde Ozias dyd exhorte then the peo-
 ple to be quiet and patient, and to abyde the mercye
 of God, durynge the space of fyue dayes, promysinge
 them,

W.

The peface of

them that after fyue dayes yf God dyd not succoure
or ayde them agaynst theyr enemyes, he then wold
accoyding to theyr defyes, render byp the towne,
vpon which answere of Ozias, the Godly wydowe
Judith mislikyng greatly the same, dyd rebuke Ozi-
as sharply for that he would and dyd presume to ap-
poynte God any tyme, in which he should deliuer
them from the daunger that they were in, and howe
also she sayde to Ozias and to other that were
with hym, in thys maner, *Quod est hoc uerbum in quo consen-*
sit Ozias, ut tradat ciuitatem Assyrijs, si intra quinq; dies non uenerit uo-
bis adiutorium? Et qui estis uos, qui tentatis dominum? Non est iste sermo
qui misericordiam prouocet, sed potius qui iram excitet, et furorem accen-
dat. Posuistis uos tempus miserationis domini, et in arbitrium uestru: diem
constituistis ei: That is to say: What thinge is thys
Wherevnto Ozias hath consented, that he
woulde deliuer the Citie to the assyrians yf
Within fyue dayes there come no succour or
ayde vnto you: And Who are you, that tēpt
our lordē God: thys speach or saying is not
such as maye prouoke the mercy of G O D,
but rather such as maye stirre vp his anger,
and kyndle his fury, haue you putte or sette
a tyme of the miseration or mercye of oure
Lord, and haue appoynted or prescribed vn-
to him a daye after youre Wyll or pleasure:
No we concernyng Charytie, which is the thyde
thyngge requyred in prayer, you shal vnderstand, that
without it, no prayer canne be in anye wise accepta-
ble

the Pater noster

acceptable before the face of God. And therefore
our sauour Chyſt ſayth in the .v. of Mathewe in
thys wyſe. If thou offer thy gyfte at the aul-
tare, and there dooſte remember that thy
brother hath any thinge agaynſte the, leaue
thy giſt there before the Altar, and goo and
be firſt reconciled to thy brother, and than
come and offer thy gyfte. Thus you ſee, howe
that if you will haue your prayer heard and accepted
of almyghty God, you muſt of neceſſitie be fyrſt pre-
pared therevnto, by fayth, hope, and charitie. More
ouer in the ſcriptures leſſe for our inſtruction, and
ediſyng, there are ſondrye examples, teachinge vs
that prayer, accompanied with faſtyng and almes
dedes, is made thereby a greate Deale the more ac-
ceptable in the ſight of almyghty God, as appeareth
in the .xii. chapter of the booke called Thoby, where
the Angel of God doth ſaye vnto Thoby thelder,
as foloweth *Bona eſt oratio cum ieiunio ex elemoſyna, magis q̄ theſ-
auros auri recondere.* That is to ſay: Prayer with faſt-
ing and almes dedes is good, rather then to
heape vp threasures of Gold. Other examples,
alſo there are herein, as of kynge Joſaphat and the
Jewes in the .ix. chapiter of the ſecond boke of Pa-
ralipomeſion of Iudith, and the chylidren of Iſraell
(in the .iiii. chapiter of Iudith) of the Minuties (in
the third chapiter of the prophet Jonas) & of Cornelius
the centurio (in the .x. chapiter of the actes of the Apoſt-
les) but theſe are ſufficiente. And to procede further
Concernynge Prayer, ye ſhall note, that when

The praface of

(when we do pray) our intent, and the hole desyre of our harte ought to be ioyned alway with the prayer of our mouthe, elles that reproche, wrytten by the prophete Esaye, in his .xxix. chapter, (recited also in the .xv. chapter of Mathew) may well be verified on vs, whiche is, *Populus hic labilis me honorat, cor autem eorum longe est a me.* That is to saye : **This people honoureth me with theyr lippes, but theyr harte is farre from me.** And to drawe herer to our purpose, and specially to speake of oure Lordes prayer, called the *Pater noster.* you shall vnderstande, that amongeste all the prayers, whiche a Christen man maye make to God, there is none so worthy, and so excellent a prayer as it is. For it was not made, and taughte vs by any earthly creature, no noz by anye aungell of heauen, but by the very sonne of God, our sauour Iesus Christ, who is the eternall wysedome of God the father. And the prayer is so compendious and shorte, that it may easely be learned, and borne in mynde of all men, so that excuse of ignoraunce, or of not knowynge of it, or of omitting: the frequence vse and sayinge of it, is cleane taken awaye from all personnes hauinge the vse of reason. And thoughe this prayer be shorte in wordes, yet it is excedynge longe and profounde in sense. For in .viij. petitions compysed in it, it doth conteyne all thynges that we can desyre of God, whether it be for the welth of oure soule, or of oure bodye, or otherwyle, and not onely concerning this lyfe, but also concernynge the lyfe to come. And it doth kepe the selfe same order whiche we oughte to kepe in all oure desyres, and petitions. For fyrste,
and

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and aboue all other thinges we shoulde desyre that
God be knowen, honoured, glorified, and magnifi-
ed, both of vs, and also of all the people of the world.
And that is it, whiche we do desyre of God, in the
fyrste petition, sayenge: **Hallowe**d be thy name,
Secondlye, we shulde desyre at Goddes handes, all
thinges that are good. and that doo we in the three
petitions next folowinge, for in the fyrst of the three,
whiche is, **Let thy kyngedome come.** we doo
aske eternall good thynges, in the seconde, which is,
Let thy Wyll be done in earth, as it is in hea-
uen. we doo aske spirituall good thinges. And in
the thyrde, whiche is, **Geue vs this daye oure**
daylye breade. we doo aske temporall good thin-
ges, appertayninge to our bodely sustentation.
Thyrde as we ought to desyre God, to deliuer vs
from all euyl, so doo we in the three last petitions, for
in the fyrste of them, whiche is, **Forgeue vs oure**
trespaces, as we do forgeue the that trespace
agaynst vs. we doo desyre God to deliuer vs from
synne, and eternall death, whiche is the rewarde of
synne. And in the seconde whiche is. **And leade vs**
not into teyntation. we do desyre to be deliuered
from oure spirituall enemyes, and in the last, whiche
is. **But deliuer vs from euyl.** we doo desyre (be-
sydes other thynges) that we may be deliuered from
euils temporall. Brieflye this prayer of our Lorde is
so profounde, so aboundaunt and so plenteous, that
there is no prayer, whether it be wyrtten in the olde
testa-

The exposition of

testament, or in the newe, but the summe and effect thereof is contained in some of these seuen petitions. Wherefore we exhorde all people to saye this prayer ofte, distinctly, and deuoutlye, and well to note, the particular declaration therof, which here foloweth.

● The exposition, or declaration of the fyrst petition of the Vater noster, whiche is.

Oure father whiche arte in heauen, hallo-
wed be thy name.



We cannot comprehend in our mynde the great goodnes of God towards vs, in that he hath taught vs here in the begynnyng of our prayer, to call him Oure father. Of truth this was not vsed in the tyme of the olde testament, amongst the Jewes, for they lyued vnder the bondage of Moyses lawe, as seruantes, and durste not call God, theyr father, but **Lozde**, whiche is a name of maiestie and power, but we Christen men are taught by our sauour Christ hymselfe, the auctor and maker of this prayer, boldly to call God our father, whiche is a name of beneuolence, mercy, gentlenes, and great loue. And if the holy patriarche Abraham (who was called the frende of God) did call God his Lord, whan he made his prayer vnto him, sayeng in the .xviij. of Genesis. Shall I speake to my Lord, seing I am but duste and ashes: how much lesse durste we haue called God

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God our father, except that he had so taught vs, and commaunded vs to doo: In whiche his doyng, he hath gyuen vs right great cause to put our hole confidence in him, and to loke and truste for all good, at his hande. But ye will percase aske, howe hath almyghtye God made hym selfe to be our father: Tru-lye it is not by naturall generation, for after that for he onelye is father vnto Iesus Christe, but he hath made him selfe to be our father, by adoptinge vs vnto hym, through fayth in Christ Iesus: which thinge he doth in the time of our baptyisme, accordyng as it is wyrtten in the fyrst of S. John. *Dedit eis potestatem filios dei fieri hiis qui credunt in nomine eius.* This is to saye:

He (Christ) gaue vnto the power to be made the sonnes of God, to the who beleue in his name. And in the. viii. to the Romaynes, S. Paule sayeth: You haue receiued the spirit of Adoption, to be the sonnes of God, in which spirit we doo crye Abba father. And in the fyfte to the Ephesiens, S. Paule sayeth. We ye folowers of God, as mooste dearely beloued sonnes, and walke in loue as Christ hath loued vs, And in the fyft of Mathew, our sauour Christ sayth. We ye perfitt, as your heauenly father is perfitt. And here is to be noted a lesson, that as this word father, doth declare the great beneuolence, mercy, and loue of God towarde vs, aswell in creation, as also in the redemption of man: so it admonisheth vs agayne of oure duetye towarde him, and howe we be bounde to shew agayne vnto him our hole hart, loue
obedi-

The exposition of

obedyence, and redynes to fulfill with all gladenes and humilitie all his preceptes, and commaundements. And therefore who soeuer presumeth to come to God with thys prayer, and to call him father, & yet hath not full intente, and purpose, to vse hym selfe in all thynges, lyke a kynde, and an obediēte Sonne, he commeth to hym as Judas came to Chryst, with a kysse, pretending to be his frend and hys seruauant, in calling hym Mayster, and yet he was in dede a traytoure to hym, and a deadly enemy. And for this consideration euery chrysten man, that intendeth to make thys prayer, ought inwardly, and thoroughly, to searche, and examyne hym selfe, and if he fynde, in hymselfe, any notable cryme, for which he ought to be ashamed to cal God his father, let hym accuse him selfe therefore to God, and recognise hys vnworthynes, saying as the prodygall sone sayd: father, I haue offended the, I am not worthy to be called thy sonne. And with due repentaunce firme purpose, and intent, to amende hys naughtye lyfe, let hym lift vp hys harte to God, and callinge, for hys grace of reconciliation, let hym humbly say:
Our father &c.

Neither is it withoute greate cause, that oure sauoure Chryst teacheth vs to saye, **Oure father.** and not **My father.** for thereby he geueth vs clerly to vnderstand that as we our selues be the sonnes and chyldren of God, by adoption throughe saythe, so are all other Chrysten men and women the chyldren of God by the same saythe, and therefore we oughte

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ought to loue them all with perfecte loue and charitie, as brethren and sisters in God. Our heauenlye doctour in thys worde doth giue vs instruction of bnytie, concorde, and peace, and to praye to God for all chrysten people, knowne and vnkowne, foe and frende. And for that purpose and effect, he hath not lerned vs to saye: **My father** Which art in heauen but he hath taughte vs to saye: **Our father** Whiche arte in heauen, Lyke wyse we saye not gyue me thys daye my dayly breade, but **Gyue vs** this daye our dayly breade, nor we saye not forgyue me my synnes, and trespasses, but forgyue vs our synnes and trespasses.

Lyke wyse we saye not Delyuer me from euyll, but **Delyuer vs** from euyll. To signifye, that throughe fayth in Iesu Chryste, we are all the sonnes of God: And therefore should not the gentleman dyspyse the roman, nor the ryche the poore, Malachye, (Malach. 2) doth saye: *Nunquid non pater unus omnium nostrum? Nunquid non unus deus creauit: nos? quare ergo unusquisq; nostrum & despiciat fratrem suum.* That is to saye: **Haue not we** all one father: hath not one God made vs all: Wherefore than doth euery one of vs dyspyse hys brother?

The prayer in dede that the proude Pharisey made (Luke 18) was not acceptable vnto God, bycause he dyspyed his neighbour, the publican, Let vs all therefore know our selues to be brethren in God, & through
Ex. sayth

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sayth equally to be his chyldren. And as concerning these wordes, Whiche arte in heauen, we may not by them vnderstande, that God is conteyned, and included within the heauens, as the angelles, and holy sanctes are, for (as Salomon sayth in the third booke of the kynges, and the .viii. chapitre) The heauens of heauens doo not comprehend, or include hym. But in this respect he is sayde to be in heauen, because he, by his almyghtye power, doth conteyne, kepe, holde by, and mainteyne, all the heauens, and also all other creatures, whiche are enclosed, and shutte vnder the cope, or compasse of heauen, accordynge as S. Paule sayth (Collos. i.) *Omnia in ipso constant.* That is to saye, All thynges in hym haue theyr beyng. And therefore vnto God onely we doo saye, Whiche arte in heauen, Bycause that God onely, as he hath made heauen, and all thynges vnder heauen, so he onely is in all the heauens, and with his almyghtye power, conserueth, and kepeth them in all their beyng. And here must we note, that we maye not thynke, that God is so in heauen, that thereby he cannot be, or is not in earth also, as shall please hym selfe. For truely he is in all places, by his essence, by his presence, and by his power, accordynge as he sayth (Hieremye. xlii.) *Nonne coelum et terram ego impleo.* That is to saye: Doo not I fill heauen and earth: and he is sayde specially to be in heauen, forasmuche as in heauen, he is manifeste, and sheweth his Godheade, his dyuine maiestye, power

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power, glorie, toyce, and blyss eternall, whiche he
hath promysed to gyue, as a rewarde, to all suche as
doo perseuer in his fayth, and obedience, accordinge
as he sayth (Math. v.) *Merceres vestras, multas est in coelis*. That
is to saye: **Our rewarde is greate in heauen.**
And here do you marke, that these wordes, which
arte in heauen, are so placed, and set forth, to styre
vp our hartes to GOD, and to cause in vs an inward
desyre, and a greate care, and studye, to come to the
place where our heauenlye father is: yea, and much
to couet his syghte and presence. For lyke as a lo-
uynge chyld is euer desirous to be where his father
is, euen so oughte we euer desyre to be wyth our
heauenlye father, and to endeuour our selues, that
our conuersation be all withdrawen from þe worlde,
the flesh, and the deuyll, and be set vpon heauen, and
heauenlye thynges, (as **S. Paul** teacheth, **Phil. iii**)
And therefore we shoulde continuallye wayle, and
lament, because we be not wth our heauenlye fa-
ther, sayinge wth the prophet: **Psal. cxi.** Woful am
I, that my dwellynge vpon the earth, is soo
much prolonged. And by these wordes shoulde
there be engendried in vs, a stronge hope, of eternall
glorie. And howe can we sayle thereof, yf we wyll,
seyunge our heauenlye father hath both the wyll,
and also the power to perfourme it? His wyll we
clere lyke vnderstande, inasmuche as he made hym
selfe to be our father: his power is well knowen,
for that he is a GOD of power, and glorie, the
maker, and preseruer of Heauen, Earth, and of
all

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all that in them is. And here shall you further note these wordes. Our father Which art in heauen, are put lyke a prologue before all the seuen petitions, (yea and euery one of the may haue prefixed, before them the same prologue) declaring playnely, that no man can saye thys prayer truly, and duely, to the pleasure of God, and his owne merite, excepte he haue fayth, hope and Charitie, for withoute faythe, no man can saye truly, O father, and without charitie to hys neyghbour, no man can saye truly and meritoriously Our father, and withoute hope, no man can say truly, Which arte in heauen, doo thou remyt vs our sinnes. And in these wordes Hallowed be thy name, it is to be noted, that by the name of God, is vnderstande God hymselfe, the power of God, the might, the maiestie, the glory, the wysedome, the prouidence, the mercy, and goodnes of God, and all such other good thynges, as in scripture be attribute vnto God. And this name is hallowed, whan it is praysed, glorified, sette furth, honored, and magnifyed of vs bothe in worde and dede.

And where, in thys petition we praye that hys name maye be hallowed, it is not to be taken or thought, that thys name of God, whiche in it selfe is euermore most holy, most glorious, most merueilous and full of maiestie, can be eyther aduanced or dymynished by vs, or any thyng that we can doo: but we desyre here, that thys most holy name maye (accorpyng as it is in it selfe most holy) be so taken, bled,

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blesed honoured, and hallowed of vs, and of all others
aswell heathen as christened, like as on the contra-
ry parte, thys name is sayd to be polluted, and despy-
led, when we doo, eyther in worde, or in dede, con-
tumelyouslye, and contemptuouslye, or other wyse,
dylhonor the same. We desyre therefore in thys peti-
tion, that all false saythe, by the whiche men eyther
mystrust God, or put theyr confidence in any other
thing more than in hym, maye be distroied. And that
all witchcraftes and false charmes and coniuratiōs,
by the whiche Sathan, and other creatures, be in-
chaunted, maye cease, and gyue place, to Gods holy
name: and so lyke wyse, that all heresies, and false
doctrynes, may vanyshe awaye, so that Gods holy
worde maye be truly interpreted, and purely taught
and set fourth, vnto all the world, and that all infy-
dels may receyue the same, and be conuerted to the
ryght catholyke fayth, whereby all disceyt, hypocry-
sy, and counterfayting of truth, of rightousnesse, or
of holynes maye clerely be extincted.

Furthermore, we doo besech, and praye God here,
þ his name maye be hallowed, so that no man should
swere in bayne by it, or other wyse abuse the same, to
lye or deceyue his neighbour. And generallye that
none should fall into pryde, or ambition, into desyre
of worldely glory, and fame, into enuye, malycie, co-
uetousnes, adultery, gluttony, sloth, backebytyng,
sclaunderyng of hys neighbours, ne into anye other
euill, or wicked thoughtes, and dedes, whereby the
name of God may be dishonored, and blasphemed,
In thys prayer also we doo requyre God to graunt
vs

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88. that in all perils, and daungers, we runne vnto
 hym, as vnto our onely refuge, and call vpon his ho-
 lye name, and that in our good woordes, and woork-
 es, we maye please, and magnifie hym, and be by
 hym preferued, from the mooste damnable synne of
 vnkyndnes, towardes him. And also that we, who
 doo all readye professe the ryght sayth, maye styll co-
 tinue therein, and maye doo, and expresse the same,
 as well in our outwarde conuersation, as in confes-
 syng it with oure mouthes, so that by oure good lyfe,
 and oure good woorkes, all other maye be moued to
 good, and that by oure euyl woorkes, and synnes,
 no man maye take occasion, to sleaunders the name,
 or diminishe the lawde, and prayse of GOD, but that
 all oure woorkes and doynges, maye re-
 dounde, to the honor, prayse, and glo-
 ry of Goddes name.

The exposition or declaration of the se-
cond petition which is

Thy kyngdome come.



His seconde petition, berre order he,
doth follo we vpon the first, for as in
the first we doo aske of God our eter-
nall father, that his gloriouse name
maye be knowne through out all the
worlde, and be of all people, (whe-
ther they be turkes, Iues, or heathen loued, magni-
fied, and glorified alwayes, as well as it is of vs,
Chrysten men which is a thing apperteyning to the
de we honor and glory, of God and which we ought
of duety first, and principally to desyre, So in this
second petition we aske of God our heavenly father
that he wyll vouchsafe to bringe vs to hys eternall
kingdome, euermore to be with hym, and particy-
pante of hys euerlastyng glorye, and heavenly enhe-
ritance, with Chryst Jesu our Saviour (which is a
thing of all other that man may wyshe to his owne-
selfe, & cheif & most greatest) And for declaration of
thys seconde petition, you shall vnderstand, & there
are two kyngdomes, the one contrary to the other,
it is to wytte, the kyngdome of god, and the kyng-
dome of the Demyll. For as concernyng worldelye
kyngdomes and dominions, they, yf they be wel go-
uerned, and guyded by order of Iustyce, doo per-
teyne to the kyngdome of God, as Saynt Paule te-
stifieth in the .xiii. chapiter to the Romaynes, And if
they be misordered, through want of iustice & vsling
of Tyrannye,

The exposition of

Our maner, they doo pertaine to the kyngdome of the deuyl. Nowe concernyng the kyngedome of God it is of two sortes, it is to wytte, the kyngdome of grace in thys worlde, and the kyngdome of glory in the world to come: And of the kyngdome of grace, S. Paule doth speake in the.xiii.to the Romaynes in thys wyse. *Regnum dei est iusticia, et pax, et gaudium in spiritu sancto.* *Qui enim in hoc seruuit Christo placet deo, et probatus est hominibus.* That is to saye: **The kingdome of God is iustyce, and peace, and ioy in the holy gost,** for he that in thys serueth Christe, pleaseeth God, and is allowed with men. Lykewyse þe sayd Saynt Paule speakyng of thys kingdome of grace, doth in the fyrste chapiter of his epistle to the Colossentess, say thus. He hath translated, or carried vs, from the powber or kingedome of darkenes, into the kyngdome of hys deuely beloued sonne, in whome we haue redeimption, and remission of synnes. And moreouer we doo reade in the fyfte of the Apocalipse after this maner. *Eccisti nos deo nostro regnum,* That is to say: **Thou hast made vs a kingdome vnto oure God.** For doutles so longe as we remayne in grace, God doth raigne in vs, as in a spirituall kyngdome, and we as his faythfull people, doo obeye hym therein. And as concernyng the kingdome of glorye in the world to come, you shall vnderstand that oure Sauiour in hys second comming, which shalbe at doegs day, shal giue entrance & perpetual possessio therof, to his elect: wher he shal saye vnto the (as it is writen)

Matt. 25.

the Pater noſter

Come ye the bleſſed of my father, doo you poſſeſſe the kingedome prepared for you, before the creation, or beginninge of the World. Nowe concerninge the kyngedome of the Deuyll (which is clene contrary to the kyngedome of God) that in dede is a dominion, or rule, and ſoueraignty, whiche the deuyll hath in the hartes of the wycked men, and women, who, according to his pernicious wyll, and enticinges, doo tranſgreſſe the commaundementes of God, and doo make them ſelfe bonde, and thrall to ſynne, wyllingly conſentynge to the devils tentations: and drawne thereby to his ſervice, and holden alſo therein, by concupiſcence of the fleſh, by concupiſcence of the eye, and by pryde of lyfe. And of this kyngedome of the deuyll, S. Paul (Ephes. ii) doth ſpeake, ſayinge: He (God the father) hath re- quired you all at ones, when you were deade thorough youre trespalles, wherein in tynes paſt, you did walke, accordinge to the courſe of this worlde, after the pryncce of the kinge- dome, or power of this ayre, the ſpirit which now worketh upon the children of unbeleif. Accordinge wherevnto, our ſaviour alſo (John. xii) doth cal' the deuyll the Pryncce of this worlde, that is to ſaye, of all euyl and wycked people, luyng in the worlde. And in the .xli. chapiter of Job, the deuill is called the kyng of all proude men.

And forasmuch as it is not in oure power to de- lyuer our ſelues from the Tyranny of the deuyll, but
By. onely

The exposition of

onely by Goddes helpe (For our perdition and vndoing is of our selues, but our helpe and saluation is of GOD. as sayth the prophete Osee cap. 13.) therefore is it very necessary for all true chrysten people, to make this petition, incessantly, vnto our heauenly father, and to beseech him, according to this doctrine of Chryst, that by hys grace, & helpe we may escape the dominion and power of the Deuyll, and that we maye be made subiecte vnto hys heauenly kyngdome. Therfore in this petition we desyre God to gyue vs afore all thinges, true, and constant sayth in hym, and in his sonne Iesu Chryst, and in the holy Ghost, with pure loue, and charitie, towarde hym, and all men: to kepe vs also from infidelltie, desperation, and malice, whiche mighte be the cause of our destruction: and to deliuer vs from dissensions, couetuousnes, lechery, and euyll desyres and lustes of synne, and so the vertue of his kingdome to come, to reigne within vs, that all our hart, mind and wyttes, withall our strength inwarde and outward, may be ordered and directed to serue God, to obserue his commaundementes, and hys wyll, & not to serue our selfe, the fleshe, the world, or the Deuyll.

We desyre also that this kingdome, ones in vs begunne, maye be dayly encreased, and go forwarde, more and more, so that all subtyll and secrete hate, or slouth, which we haue to goodnes, be not suffered to rule so in vs that it shal cause vs to looke back againe and to fall into synne, but that we maye haue a stable,

the Pater noster

ble purpose and strength, not onely to begynne the
lyfe of innocency, but also to procede earnestly furthe,
in it, and to performe it accordyng to the sayinge of
Saynt Paule. (Collosse. 1) where he praieth that we
maye walke worthely pleasing God in all thynges
being frutefull in all good workes, and growinge &
increasing in the knowledge of God. Also (Ephes. 4)
he doth say : **Woorke and do the truth in cha-
ritie, and increase and goo forward in Christ.**
Therefore in thys prayer, desyring the kyngdome
of God to come, we requyre also, that we beinge al-
redye receiued & entred into the kyngdome of grace
and mercye of God, maye so continue and perseuer
therein, that after this life, we may come to y^e king-
dome of glozy, which endureth for ever: and this is
that greate and feruent desire, wherewith good mē
being mortified from worldly affections, haue bene
and be allwayes kyndled and enflamed, as appea-
reth by Saynte Paule, whan he sayde (Philip.)
**I Woulde be losed from this body, and be wth
Chryste.** And he sayeth (Rom 8) **We that haue
receyued the first frutes of the spyryte, doo
Wayle and mourne, in our selues, wyllyng
and loking to be delyuered from the
mortalitie and miseries of thys bo-
dy, into the glozy of the
children of
God.**

Pr. ii.

The exposition of
Ther position or declaration of the thirde
petition, whiche is.

**Thy Wyll be done in earth, as it is in hea-
uen.**



After that in the seconde petition we
doo aske of God oure eternall father,
that his kyngedome of grace, maye
come vnto vs in this worlde, & that
we may, synally come to his eternall
kyngedome in heauen (which is the
hyghest degree of mans felicitie) there doth by right
order folowe this thyrde petition, wherein we doo
aske of God, our eternall father, that his wyll maye
be fulfilled here in earth, by the fulfillynge, and ke-
pyng of his commaundementes, whiche is the best
and moost perfytte meanes, to procure vnto vs, the
foresayde high degree, of our felicitie. And for the bet-
ter, and playner vnderstandynge of this thyrde pe-
tition, you shall note, that by disobedience, and synne
of our fyrst father Adam, we be, as of our nature on-
lye, without the grace of God, vnhabable to fulfill the
wyll, and preceptes of God, and so are enclyned to
loue our selues, and oure owne wylles, that we can
not hartely loue, neyther god, nor man, as we ought
to doo. And therefore (we beyng once christen men)
it is requisite for vs to praye, that lyke as the holye
aungelles, and sayntes in heauen (in whome god
reygneth perfectlye, and holpe) doo neuer cease, ne
shall cease, to glorifie hym, to prayse hym, and
to

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to fulfyll his wyll, and pleasure in all thinges, and that moost readyly and gladly, without any maner of grudgyng, or resistinge therunto, knowyng certaynely and clearely, that his wyl is alway the best: euen so that we the chyldren of God in earth, maye daylye and continually prayse God, and by our holy conuersation in good workes, and good lyfe, honour and gloryfye him, and that we maye from tyme to tyme so mortifie oure owne naturall corrupte and synnefull appetyte, and wyll, that we maye be euer redy, lyke louinge chyldren, humbly, lowly, and obediently, to approue, allowe, and accomplysh the wyl of God oure father in all thynges, and to submytte our selues with all oure harte vnto the same, and to acknowledge, that whatsoeuer is the wyll of God, the same is moost parfyte, moost iust, moost holy, and moost expediente for the wealthe and health of oure soules, we (I say) ought also for these thiges to pray.

Wherefore in this petition also, we desyre of god true and stable pacience, whan our wyll is letted or broken. And that whan anye man speaketh or doth contrary to our wyll: yet therefore we be not oute of patience, neyther curse, or murmure, or seke vengeance agaynst oure aduersaries, or them whiche let our wyll, but that we maye saye well of them, and doo wel to them. We praye also, that by Gods grace we maye gladly suffer all diseases, pouertie, dispisinges, persecutions, and aduersities, knowyng that it is the wyll of God, that we shoulde crucifye, and mortifye our wylls. And whan anye suche aduersitie chaunceth vnto vs, to attribute al vnto the wil or sufferance

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foraunce of God, and gyue hym thanks therefore, who doth order all such thinges for our weale and benefite, eyther for the exercyse and the tryall of the good to make them stronger in goodnes and vertue or ells for the chastisement and amendement of the euill, to suppress the euill motions, and desyres.

And also we pray that whansoeuer it shal please God to call vs oute of this transitory lyfe, we maye be willyng to dye, and that conforming our wyll to the wyll of God, we maye take our death gladly: so that by feare, or infirmitie, we be not made disobedient vnto hym.

We desyre furthermore, that all our members, eyes, tunge, hart, handes, and fete, be not suffered to followe the desyres of the fleshe, but that all may be vsed to the wyll and pleasure of God: and that maliciously we reioyse not in theyr troubles, whiche haue resisted our wyll, or haue hurt vs, not that we be enuyously sorry, when that they prosper and haue welfayre, but that we maye be contented and pleased, with all thynge that is Gods wyll.

The exposition or declaration of the fourth
petition, which is.

Give vs thys daye our dayly breade.



fter that in the three former petitions
we are orderly taught, first to desyre &
praye for such thinges, as doo cōcerne
God, to glorify, and hallow his name.
Secondly to desyre and praye for the
cheife and principall blyſſe that man
maye haue, whiche is the kyngedome of God. And
Thirde to desyre & pray for suche cheife meanes, by
which that heauenly blyſſe is obteyned, that is to
saye by the fulfylling here in earth of gods will and
pleasure. Now next and fourthly we are here taught
to desyre of God, thinges that be necessarye for the
food and sustenance both of our body & also of oure
soule, so longe as we shall here lyue vpon the earthe.
And fyrst as touchynge the sustenance of the bodye
you shall note fyue thinges in this petition. The first
is that our lord teacheth vs in this petition, not to
aske any superfluous thing of pleasure, and vayne
delite, but onely thinges necessary, & sufficiēt, & there-
fore he biddeth vs aske onely breade: wherein is not
ment superfluous, great substance, or habūdauce
of thinges aboute our state & cōditiō, but such thinges
onely as be necessary for euery man in his degree, &
it shuld be one ordinary & dayly maner of sustenance
fode, & trade of liuing, & nether inordinat nor excessive
And

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And therefore yf we Chryſten men haue meate and
drynke and cloth, that is to ſay : thinges ſufficiente,
let vs hold our ſelues content : for they that ſet there
mindes on ryches, and will haue ſuperfluities more
than nedeth, or is expedient to there vocation, they
fall into daungerouſe temptations, and into ſnares
of the deuyl, and into many vnprofitable and noy-
ſome deſires, which drowne men into perdition and
euerlaſtyng damnation: for the ſpring and roote of
all euils, is ſuch ſuperfluouſe deſire. The wiſeman
alſo making his petition to oure lord. (Prouerb. 31)
ſayth. Gvve me neither pouertie nor exceſſe,
but onely thinges ſufficient for my lyving
leſt that hauing to much, I be prouoked to
denye God, and to forget Who is the lord,
and on the othersyde, leſt that by pouertye
conſtrayned, I fall into theſte and forſwere
the name of my GOD.

whereby is declared that we ſhould deſire onely
thinges necellarie, ſignified here by breade, and re-
fuſe and renounce ſuperfluities vnprofitable, daun-
gerous, and noyſome.

The ſecond thinge to be conſidered in this petiti-
on is, that we doo deſyre and praye, not abſolutely
for breade, but we doo deſyre and praye for. Oure
breade, by whiche wordes appeareth, that, that
breade onely is ours, which we doo get, by true iuſt
honest and lawefull meanes, for if we doo get ought
by

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by deceyte, fraude, craft, or any vnlawfull or vniust wayes, that is in no wise ours, but other mens, So that in this worde. Our. is most evidently implied and conteyned a great reproche to all those persons, which eate not there owne bread, but deuoure other mens bzeade: of which sorte, be all those that lyue of thefte, robbery, rauyne and spoyles, extortion, or craft and deceyte. They also are of this sorte who neyther doo labour with theyr handes, nor other wyse apply theyr study, there industry or diligence to some thing which may be good and profitabill to the common wealth, and to the honour of God, but doo lyue in ease, rest, Idlenes, and wanton pleasure. They likewise are of this sorte and worthy therfore to be reproued, who, being in any roume, or vocation of authoritie or seruyce, doo not fully truly and faithfully fulfyll, and performe the deutie of theyr vocation.

The thyrde thing to be noted in this petitiō touching our corporall sustenance, is, that we must say vnto almyghty God, *Da.* That is to saye, *Give thou,* to the intent that we should not thynke y^e our meate, drynke, cloth, or any other worldely sustenance is wonne or gotten onely by our owne industry witte and labour, (though we be bounde by the lawe of God, to labour and trauayle in our vocation, to the vttermost of our power, for y^e maynetayne & sustenance of our selues and all ours) but that when we haue played and done our part, yet we must firmly beleue, that all thinges so comynng vnto vs, are giuen vs, by the liberall handes of almyghty God, who

Zz.

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both fede both man and beaste: for our selfe, we can not bragge nor assure or promysse oure selues anye thing, but whatsoeuer we haue, we haue it in dede at the hand of almyghty God, as the prophette Dauid doth say in his .103. Psalm, All thynges doe wayte or looke for, at thy hande, that thou wouldest gyue them meate in tyme. And whan thou doest gyue vnto them, they shall gather. And whā thou doest open thy hand, all thynges shalbe filled with goodnes: and whan thou doest turne away thy face, they shalbe in trouble or distresse. And the same prophete in the .144. Psalm dothe saye, The eyes of all thynges trust in the: (o lord) and thou geuest them foode in delue season: Thou doest open thy hand, and doest fyll euerye lyuyng thyng wyth thy blessing. Nowe the fourth thinge herein to be considered, is the worde **As**, which noteth vnto vs that no man ought to say in prayer. Gyue me my dayly breade, but **Giue vs** our dayly breade. Beyng thereby taught, that what thyngs, soeuer, God doth gyue or sende vnto vs, he geueth them not to vs for our owne pryuate commoditie and vse onely, but that we also, shoulde gyue to other, some parte or portion, and some fruit therof, especially to such as otherwaies by no meanes possible can yerne or get theyr lyuyng. And therefore
all

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all such wicked people doo praye in bayne, who knowing this to be the petition. *Gyue vs thys day our dayly bread.* doo not onely refuse, of that thing which God hath sent to them, to imparte somewhat vnto the poore. But also will and doo, rather robbe and spole them, by fraude, deceyte, extortion or othwyle, that they them selues maye encrease their pryuate welth, not caryng howe vniustly, or bugodly they come to goodes, nor howe they kepe them, or spend them, and this sort of people almyghty God abhoireth greatlye. The fift thing herein to be considered is this word, *and*. That is to saye:

This daye. wherby is ment, partely the hole cōtynnance & tyme of mans lyfe, whych must be referred to the disposition of almyghty God, concerning his bodely sustentance, and partely (yea and that most specially) that we hauinge thynges sufficiente for our present necessitye, should not be ouer carefull for the tyme to come. Of which thyng our sauoure Christ in the .vi. of Mathewe doth speake, sayeng. I say vnto you, be ye not carefull for youre lyuing, what ye shall eat, ne for youre body, what clothes ye shal weare, is not lyfe better then meate, and your body better thē your clothing: looke vpon the byrdes of the ayre: they sowenot, they reape not, they bring nothing into v barnes, yet your heauely father fedeth thē, are not you of more pryncce thā they

Z. ii. looke vpon

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upon the lylles of the feilde, how they grow, they labour not, they spynne not, and yet I tell you, Salomon in al his glorie, Was not so clothed as one of them. Nowe yf god so clothe that, which to day is grasse of e feild and to morowe is cast into the forname, how much more wyll he consider you, O ye of little fayth: Wherefore, be you not carefull or pensiue, saying What shall we eate, or What shall we drynke, or Where with all shal we be clothed: for all these thinges the heathen doo seke after. But your father, doth know that ye haue nede of all these thynges, Wherefore seke ye first for the kyngdome of God & the ryghtuousnes thereof, and all these thinges shalbe gyuen or caste vnto you. Be ye not then carefull for to morowe. For e morowe shall care for it selfe.

And secondly as concernynge the sustenance of the soule, whiche also is ment and conteyned in this petition, ye shal vnderstand, that thys kynd of foode is of two sortes. The one is that incomparable and most excellent foode, wherof Christ maketh promise in the .vi. of Ihon, sayinge. The breade or foode whiche I wyll gyue is my fleme, whiche I will gyue for the lyfe of the worlde. whiche breade or foode is contained truly, and verely in the blessed

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blesſed ſacrament of the Altar, where in, vnder the
formes of breade and wyne, (as we haue heretofore
ſufficiently declared) is the very body and bloude of
our Sauour Chryſt, The other ſode is the word of
God: accordyng as our ſauour doth teſtifye in the
fourth of Mathew ſaying Not onelye With coꝝ-
poral foode is the lyfe of man ſuſteyned, but
With euerye Worde that procedeth from the
mouthe of God. And agreable to this expoſition,
Saynt Auguſtyn in his .135. ſermon, *de tempore, ex-*
pounding this ſowerth petitiō of the Pater noster, doth
ſaye in thys maner, ſequitur in oratione: Panem noſtrum quoridis
anum, da nobis hodie. Siue exhibitionem corpori neceſſariam petamus a
patre, in pane ſignificantes quicquid nobis eſt neceſſarium, ſiue quoridis
num panem, illum intelligamus, quem accipiuri eſtis de altari, petimus be-
ne ut det nobis eum. Quid eſt enim quod oramus, niſi ne male aliquid ad-
mittamus, unde a tali pane ſeparemur: et uerbum dei quod quoridie pꝛe-
dicatur, panis eſt, nō enim, quianō eſt panis uētris, ideo nō eſt panis mētis.
Cum autem iſta uita tranſierit, nec panem illum quærimus, quem querit
ſanes nec ſacramentum altaris habemus accipere, quia ibi erimus cum
Chriſto cuius corpus accepimus, nec uerba iſta nobis dici habent, quæ di-
cimus uobis, nec codex legendus eſt, quando ipſum uidebimus quod eſt uer-
bum dei, per quod facta ſunt omnia, quo paſcuntur angeli, quo illuminan-
tur angeli, quo ſapientes fiunt angeli, &c.

That is to ſaye. It doth folloꝝe in our lordes
prayer: *Give vs thys day our dayly breade.*
Whether We do aſke of our father, neceſſarye
ſuſtenaunce of the bodye: in, or by breade,
meanynge, Whatſoeuer is neceſſarye for vs:
or Whether that by our dayly breade, We do
vnderſtand

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vnderstand that, Which you haue to receaue
from the aultar, We doo aske Well of God,
that he Will giue it vnto vs. For What doo
We pray, but that We cōmit not any offence,
Whereby We muste be separated from suche
foode, or bread: And the Woord of God, Whi-
che is dayly preached, is breade, or foode. For
it foloweth not, that because it is not the
breade, or foode of the belly, therefore it is not
the bread or foode of the mynde, or soule. And
Whan this lyfe shalbe once passed, We nether
doo seke that breade, Whiche hunger seeketh
for, nor We haue nede to receiue the sacramēt
of the aultar: for there We shalbe With Christ,
Whose body We haue receaued: neyther these
Wordes are to be spoken vnto vs, Which We
doo speake, or vtter vnto you, nor the booke
is there to be redde, bycause We shal see hym,
Who is the Woorde of God, by Whome all
thinges are made, on Whom the Angels doo
feede, by Whom the Angels are illuminated,
by Whom Angels doo receiue Wisedome. ¶
And herebye doo playnely perceaue, that in this
petition, our sauour teacheth vs, not onely to aske
our heauenly father, for dayly sustinaunce of the bo-
dy, but also to aske, for the sustenaunce of the soule.

The

**¶ The exposition or declaration of the fyfte
petition, which is.**

**And forgive vs our trespases, as we doo for-
gyue them that trespasse agaynst vs.**



¶ Diuynuche as the ende, and scope, of
all prayer, is eyther to obteyne thin-
ges which are good, or to be purged,
preserued, or deliuered, from thinges
whiche are euyll. And that this oure
Lordes prayer, is not onely a moost
perfecte, frutesfull, and ample prayer in sense, but also
a moost perfecte fourme, whereby al maner of pray-
ers, eyther in parte, or in the hole, are framed, or sha-
pen: Therefore after the foriner fower petitions, in
whiche we doo aske all that good is, there doth fo-
lowe in very good order, the other three petitions,
in whiche we doo aske the auoydinge of all euyll; as
fyist, of synne committed, and payne due to the same
(it beyng the greatest euyll of all euyls.) Secondely
of tentation, whiche is the chiefe meanes, whereby
man is induced to synne. Thyrde, and lastely, we
doo aske, the auoyding of al other thinges, that may
be hurtefull, dammageable, or greuous vnto vs, and
especialy, for the auoyding of the deuil, who is to vs
moost daungerouse. And the order of the three laste
petitions of the Pater noster. beyng thus opened vnto
you, mete it shalbe now to entreate of the fyfte of
them, whiche is. **Forgyue vs oure trespases, as
we forgyue them & doo trespasse agaynst vs.**

In

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In which petitiō we haue twoo profitabill lessons
gyuen vnto vs. The first is that we should lerne al-
wayes to be lowly, and meke in harte: considerynge
that we are all synners in the sight of God, Saynte
Ihon so testifieng, in the first Chapiter, of hys fyrste
epystle, and saying. If We say that We haue no
sinne, We doo begyle our selfe, and there is no
veritie, or truth, in vs. where vnto agreth Salo-
mon in the .xx. of his prouerbes sayenge. Who can
say my hart is cleane, and I am pure from
sinne. And agayne he sayeth in p. iiii. of Ecclesiastes,
There is no man, so good vpon the earthe,
but that he synneth And moreouer, in the .24.
of the prouerbes, he sayeth. A iust man shall fall,
seuen tymes a daye, and shall ryse agayne.
By consideration of which our owne infirmitie, &
scapitie to synne, we should humble our selues in the
sight of God, knowing (as Saynt James doth saye
in the fourth chapiter of hys epystle) God Will re-
sist the proude, and vnto the humble he doth
gyue grace. The second lesson whiche we shoulde
lerne in this petition, is that the forgyning of other
mens offenses done agaynst vs, is a cause, & meanes
to obteyne remission of our synnes, at Gods hands:
accordyng wherevnto our sauour sayeth in the .vi.
of Luke. Forgyue and ye shalbe forgyuen.
And in the sixt of Mathewe, he sayth, If you for-
gyue

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gyue to men theyr offenses, than shall your
heauenly father forgiue you, your offenses,
and synnes. But yf you doo not forgiue me,
neyther shall your father forgiue you your
synnes. And moreover, in the .xviii. of Matthew, it
is wrytten, how whan Peter came to our Lord, and
demaunded of hym howe ofte he shoulde forgiue his
brother, whiche had offended hym, and whether it
was not sufficient to forgiue hym seuen tymes. Our
Lorde answered hym and sayd: I tell the Peter,
that thou oughtest to forgiue him not onely
seuen times, but seuentie times seuen times.
Meanynge therby that from tyme to tyme, we must
continually forgiue oure brother, or neyghboure,
with all oure harte, althoughe he trespasseth against
ys neuer so often. And Chyste also in the same place,
declareth the same, by a parable: There was (saith
Chyste) a kynge, which calling his seruaun-
tes vnto an accompte, and lynchynge that
one of them dyd owe vnto hun the summe
of tenne thousand talentes, and had it not to
pay, he comaunded that e sayd debtour, his
wyfe, and his children, & al that he had, shuld
be sold, but whan the debtour came vnto the
kinge, & praied hun on his knees, to haue pa-
ciēce w him, promysing him to pay al, e king
had pitie of him, & forgaue him e hole debte.

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Now it fortuneth afterwarde, that this man beinge thus acquitted, mette With an other of his felowes, that ought him but one hundred pence, and With vyolence, almooste he strangled hym, and sayde vnto hym: Paye that thou owest. And the sayde seruaunt his felowe, fell vpon his knees, and prayed hym to haue pacience, promysynge to paye all, but his felowe woulde not, but cast hym into pryson, vntyll all was payed. And Whan the rest of his felowes, seynge this crueltye, had tolde the kynge thereof, the kynge furthwith sent for this cruell felowe, and sayde to hym: O Wycked man, I forgaue the thy hole debte, at thy sute and requeste, it shoulde therefore haue belemned the, to haue shewed lyke compassion, vnto thy felowe, as I shewed to the. And the kynge beyng sore displeased With this crueltye, comynitted hym to tormentours, that shoulde roughlye and straytely handle hym in pryson, tyll he had payed the whole debte.

Upon this parable Chyste inferreth and sayeth: Euen so shall your heauenly father doo With you, if you Will not forgiue euerye one of you his brother, euen from the harte,

Thus

the Pater noſter

Thus it appeareth playnelye, that yf we wyll be forgyuen, and wyll eſcape euerlaſtyng Dampnation, we muſte putte oute of oure harte, all rancoure, malyce, and wyll to reuenge, or to ſatysfye our owne carnall affections, referrynge the punyſhement of the offendours, whiche in theyr offences haue tranſgreſſed the lawes of God, or of the prynce, to the order of iuſtyce, whereof vnder God, the prynces and rulers be miniſters in earth, in whiche doyng we betterlye forgyue our owne priuate grudge, and diſpleaſure,

And yf anye peraduenture wyll thynke it to be an harde thynge, to ſuffer, and forgyue his enemye, whyche in wooorde, and dede, hath done hym anye diſpleaſures, lette hym conſyder agayne, howe manye harde tormes oure Sauoure Chriſte ſuffered, and abode, for vs: what were we, whan he gaue his mooste precious lyfe for vs, but horrible ſynners, and his enemyes? Howe mekelye tooke he, for oure ſake, all rebukes, mockes, byndynge, beatinge, crounyng with thorne, and the mooste opprobryouſe death: It is vndoubtedlye aboue our frayle, and corrupte nature, to loue oure enemyes that do hate vs, and to forgyue them, that doo hurte, and offende vs: and it is a dede of greater perfection than man hath of hym ſelfe, but God that requyrieth it, wyll gyue grace that we may doo it, yf we aſke, and ſeke for it. And therefore in this petition, our Sauoure Chriſt teacheth vs to aſke this grace, of oure heauenlye father, that we maye forgyue oure enemyes, and that he wyll forgyue vs our trespalles, euen ſo as we for-

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gyue them that trespas agaynst vs.

It is farther to be noted, that to forgieue our brother his defeaute, is also to pray to God that he wyll forgieue him, and will not impute his offence to hym: & to wyshe to him the same grace and glorie, that we desyre vnto our selues, and also our selfe whan occasion shall come to helpe him, as we be bound to helpe our chrysten brother.

And here we thinke it expedient, that lyke as in the former parte of this petition, we haue declared, the parte and duetye of hym, which should for charities sake forgieue, so to declare the parte and duetye of them, to whome forgyuenes should be made, lest euyl doers, and noughty mynded people myght, by the former declaration, take occasion, still to perseuer in theyr noughtye myndes, and doynges, and yet clayme forgyuenes of there neighbour.

Wherefore ye shall vnderstand, that forgyuenes afore spoken of, is not so ment in scrypture, that by it iustyce, or lawes of princes, should be broken, condemned, or not executed. For although our Saviour Chryst in this petition doth teach vs to remytte and forgieue al iniuries, and trespasses, done against vs, yet he which hath done the iniurye, or trespasse, is neuerthelesse bounde to acknowledge his fault, & to aske forgyuenesse therefore, not onely of God, but of hym also, whome he hath offended, and to intend to doo no more so. And furthermore to recompence, and to make amendes, vnto the parties, agaynst whom he hath trespassed, according to his habilitie, & power,

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power, and as the greuousnes, and greatnes of the offence requyryeth. And in case he, whiche hath committed the offence, or trespasse, be obstinate, and will not doo these thynges, before rehearsed, whych he is bounde to doo, by the lawe of God: than may the partie, which fyndeth hymselfe greued, not with standyng any thyng, that is sayd before in thys petition, lawfullye, and without offence of Gods commaundementes, aske and seke recompense of suche iniuries, as be done to hym, accordyng to the order, and prouision of the lawes of the realme, made in that behalfe, so that he alwaye haue an eye, and respecte vnto charitie, and doo nothing for rancoure, or malycie, or for sinister affection, neyther beare anye hatred in hys harte towarde hym, whom he sueth, but onely vpon a zeale, and loue of the mayntenance of Justyce, Correction of vyce, and reformation of the partye that hath offended, remembrynge alwayes that he excede not nor goo beyonde the lymytes, and bondes, of thys generall rule, taught by our Sauour Chyyst in the Gospell. (Mathewe. 7) As ye Would that other men shuld doo vnto you, euen so doo you vnto them, for thys is the lawe and the prophetes.

And thus we chrysten folke, waying, forgynenes on the one partye, and the dewtie of hym that is forgynen on the other partye (as here now we be taught) shall the better knowe howe to endeuor our selues to obserue both wayes, in such sorte as we are bounden to obserue and followe.

The

**The exposition or declaration of the sixte
petition, whiche is.**

And let vs not be ledde into tentation.



The better vnderstandyng of this
petition you shall note, fyrste that
there be twoo maner of tentations,
whercof one commeth, and is sente
to vs by God, who suffereth those
that be his, to be temted by one mea-
nes or other, for theyr probation, or tryall, albeit he so
assisteth and aydeth them in all suche temptations,
that he turneth all at the ende vnto theyr benefytte,
and profyte. For as the wyse man sayth (Eccl. xlviii)
**Like as the ouen trieth the potters vessell. so
doth tentation of trouble trie the rightuous
Man.** And with this maner of tentation, God tem-
pted sundry wyse, our holy father Abraham: he ten-
ted also Job with extreme pouertie, horrible sicknes,
and sodayne death of his chyldren: and dayly he ten-
teth and proueth all suche as he loueth.

The other tentation commeth chiefly of the deuill
which lyke a furiose and a wood lyon rageth, and
runneth about perpetually seking how he maye de-
uour vs. And it commeth also of our owne concupis-
cence, whiche contynually inclineth and stirreth vs
to euill. as Saynt James sayth (Jacob. i.) **Every
man is tented, drawne, and entised by his
owne concupiscence.** Of whiche concupiscence,
albeit, we haue somewhat spoken of before, yet here
in no wyse we maye omytte to speake of it agayne.

And

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And therefore knowe ye that thys concupiscence is an inclinatio, and prouitie, of our inordinate nature to synne, which imperfection man hath, by the fall of Adam, so that although ovyginal synne, is taken away by baptisme, and the displeasure appeased betwixte God and man, yet there remayneth a disorder and debate, betwene the soule and the fleshe, which shal not be extincte but onely by bodily death. For there is no man so mortified, so sequestred from the worlde, and so rauished in spirite, in deuotion, or in contemplation, but that some concupiscence is in him: howe be it by Goddes grace and merce it reigneth not, nor is of God accounted for synne, nor is hurtefull, but onely to them that by consent yeild vnto it. It will neuer cease but one waye or other it will euer assaulte vs, and yf we doo not fyght with it and resiste it continuallye, it will ouercome vs, and brynge vs into bondage, so that by thys our concupiscence, and our consent, all vyce, and synnes be ingendred: accordynge to the saying of saynte James, (Jacob. i.) Concupiscence whan we doth conceiue, we bringeth forth sinne, and that of al sortes, that is to say, first actes and dedes, contrarye to the lawes of God, and after that vse and custome of the same dedes, and at the length we bringeth forth blyndenes and contempte. For so the wyseman sayeth (Prouerb. xviij. The Wicked man whan he comineth to the bottoime of sinne, setteth nought therebie

But

The exposition of

But blynded with euyll custome eyther thinketh the synne, that he vseth, to be no synne, or els if he take it for synne, yet he careth not for it, but eyther vpon bayne trust of the mercy of God, (which is in dede no ryght trust, but a very presumption) he wyll continue stil in purpose to sinne, or els vpon baine hope of longe lyfe, he wyll prolonge, differ, and delaye to doo penaunce for the same, vntill the last ende of his lyfe. And often times preuented with sodaine death, he dieth without repentance,

wherefore considering how daungerous it is to fall into synne, and how hard it is to aryse: & cheyf and the best waye is, to resist (with Gods helpe) the first suggestiō vnto synne, and not to suffer it to preuaile with vs, but as sone as maye be, to put it oute of our myndes. for if we suffer it to tary any whyle in our hartes, it is a great peryll, lest that consent, & dede wil folowe shortly after.

Secondly ye shall note, that our sauoure Iesus Chryst doth not teache vs in this sixt petitiō, to pray vnto God our father, that we should be clerely with out all temptation: but that he wyll not suffer vs to be ledde into tentation, that is to say, that whan we be tented, he wyll gyue vs grace to withstande it, & not suffer vs to be ouercome therewith, accordynge wherevnto Saynt Paule sayth (1 Cor. 10) GOD IS true and faythfull, and Will not suffer vs to be tented, aboue that we maye beare, but he wyll so moderate the tentation that we maye susteine and ouercome it. And S. Iames sayeth

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sayeth (Jacob.i) Think that you haue a
great cause to ioye, Whan you be troubled
With dyuerse tentations. For the tryinge of
your sayth bringeth pacience, and pacience
maketh perfect Workes, so that you may be
perfecte and sounde, lackyng in nothyng.
And almyghty God, also exhortethe vs and calleth
vpon vs to fight agaynst tentations saing, (Apo ii)
He that getteth the victory agaynst them I
shall gyue him to eate of the tree of lyfe. And
agayne he sayeth, He that ouercommeth them
shall not be hurte With the seconde deathe.

And Saynte Paule sayeth (ii. Timothie.ii) NO
man shall be crowned, excepte he fight lawfull
ly That is to say Except he defende himselfe and re-
sist his enemyes at all poyntes to his power, & oure
saviour gyueth vs a good courage to fighte in thys
battayle, where he sayth (Joan. 19) Be of good
comforte, for I haue overcome the Worlde.
that is to saye. I haue had the victory of all synnes
and tentations, and so shall you haue, if the
faulte be not in your selues. For ye fighte
with an aduersary, which is all
redye banquysshed and
ouertome.

Aaa.

Cherposition or declaration of the. vii. and
last petition of the Vater noster, which is:

But delyuer vs from euill. Amen,



Concerninge this. vii. petició ye shall
note, that lyke as in the. vi. petition
Christ taught vs to desyre and pray
our heauenly facher, that he wolde
preserue vs from the daungerous
tentations of the fleshe, the world &
the deuill, and not to be ouercome with them, euen
so now in thys seuenth, and last petition, he dothe
teach vs to praye, that if by our frailenes and cor-
rupt nature we, through tentation, doo fal into the
thraldome of the deuill by synne, yet that he wyll
sone delyuer vs from it, not to let vs contynue in it,
not to let it take rote in vs, not to suffer synne to
reigne vpon vs, but to delyuer vs and make vs free
from it

Synne is the excedyng euyl, from the whych
in thys petition we desyre to be delyuered: And
though in thys petition be also comprehended all
euyls in the worlde, as syckenes, pouertie, death, &
other lyke aduersitie, yet cheisly it is to be vndersta-
ded of synne, which onely of it selfe is euyl, & ought
euer without condition to be eschued. And as for
other aduersitytes, neyther we can ne ought to re-
fuse whan God shall send them, neyther we oughte
to pray for the eschuing of them, otherwyle than in
thys condició, yf Gods pleasure so be. Many things
we suffer in this worlde, & take the for euil but they
be

the Aue maria

be not euill of them selfe : All afflictions, diseases,
punishmentes, and tormentes of the body, all the
troubles of thys worlde : and all aduersities, be
good and necessary instrumentes of God, for oure
saluation. For God hymselfe (who canne not save
other than truth) sayeth: Apocal. 3. Those that I
loue, I chastyse, And agayne the Apostle, (Hebr. 12)
saythe. He receyueth none but Whom he scor-
geth, Thys is a tyme of scourginge, and the tyme
to come, is the tyme of rest, ease, and blisse. And sure-
ly it is a greate token, that we be in the fauoure of
God whan he doth scourge vs, and tryeth, & synec-
hs lyke Gold, in the fyre, whiles we be in this world
As contrary it is a greate token, of hys indignati-
on towarde vs, to suffer vs luyng euill, to conty-
nue in prosperitie, and to haue all thynges after our
wyll, and pleasure, and neuer to trouble or puny-
sh vs, with aduersitie. Therefore our sauour Chryste
Jesus (who knoweth what is best for vs) teacheth
vs to praye, and to desyre, to be deliuered, not cheif-
ly from worldly afflictions, trouble, and aduersitie
(which God sendeth haboundantlye, euen to them
whome he best loueth, and with whome he is beste
pleased) But the euill which we most cheifly shold
pray to be delyuered from, is synne, which of it selfe
is so euil, that in no wise God can be pleased therw-
And bycause our auncient enemye the Deuyl, who
is the well and, spryng of iniquitie, and is not onely
hymselfe an homycide, a lyer, and and hater of the
truth fro the begynnyng: but also is the very rote, &
occasion of al syn, & the commē prouoker, & styrer,

The exposition of

of man to the same, yea and the letter, or hynderer;
of all vertue and goodnes, bycause this enemy ne-
ner cesseth, but continually sercheth by all craftes
and wiles to enduce vs to synne, and so to deuoure
vs, and to byrning vs thereby to euerlastyng damna-
cion: Therefore like as we desyre here to be delyue-
red from synne, so also we desyre, that our heauen-
ly father will saue vs, and defende vs from this euil
the causer of synne, that is to saye, the Dewyll: and
from his powre, & tyranny so that he shal not by his
malyce, and gyles, entyce, and drawe vs, into sin,
wherby we may finallye be broughte vnto enerla-
styng dampnation from the whiche also we praye
here to be delyuered. And fynallye touchynge thys
worde, Amen, ye shall note that it is here added
vnto the ende of thys most excellent prayer to teach
vs thereby, that yf we doo come so as we ought to
be prepared for to make this prayer (which deu pre-
paration we before haue declared in the preface of
this *Pater noster*, that than vndoubtedly we shal receiue
of our Lorde those thinges nedefull for vs whiche
in thys prayer of the *Pater noster*) we doo aske, whyche
that we may doo, graunt vnto vs the father
the sonne and the holy Ghost, to who
be all honor and glozpe worlde
without ende.
Amen.

Here foloweth The salutation of the Ar-
chaungell Gabziell made to the blessed Wyrgyn
Mary, taken oute of the first chapiter of S.
Luke commonly called the *Aue Maria*. with
the exposition or declaration
thereof.

Hayle Marye full of grace, our Lorde is
with the, blessed art thou emongest all Wo-
men. And blisshed is the fruite of thy wombe.



Is not without great, and weigh-
tye considerations, that our forefa-
thers, throughout the vniuersall, or
catholyke, churche haue nexte after
the *Pater noster*. set forth and commen-
ded, the salutation of the Archau-
gell Gabryel, wherewith he saluted the blessed vir-
gyn Mary, mother of our sauour Iesus Christ, cal-
led the *Aue Mari*. the same to be frequented and deuout-
ly vsed, and sayd, of all chrysten people. For seinge
that the high messenger of almyghty God, and hea-
uenly spirite Gabziell, dyd most ioyfully with thys
saluation greet the Wyrgyn Mary, beyng than a
mortall woman, lyuinge on the earth, and not ha-
uyng than conceived in her vndefiled, and chaste
wombe, our sauour Christ, howe much more ought
we mortall, earthly, and synfull creatures, with all
promptnesse and alacritie to salute with þe selfe same
wordes, that blessed Wyrgyn nowe, when as not
ouelpe

The exposition of

onely she hath brought forth our sauour & redemer
Christ, but also she her selfe is exalted in heuē aboue
all angels, and Archangels: Besydes thys also
the matter it selfe conteyned in thys salutation, is
of such worthynes, comforte, and spirituall fruyte
to the faythfull rememberer, & deuoute frequenter
of the same that all good men haue allwayes found
them selues by meditation hereof greatly edyfyed.
And thys thyng to no man can seme strannge that
wyll duely marke the pythe, effecte, and waightye
sense, in the same salutation conteyned; whiche we
wyll here bryefely declare vnto you. And firste you
shall vnderstand how that it was decreed of y^e hole
Trynitie that after the fall of our first father Adam
(by which man kynd was exiled out of heauen) the
second person in trinitie should take vpon hym the
perfecte nature of man, to redeme mankynde from
the power of the deuyll, and to reconcyle the same
agayne, vnto his lorde God. And for thys purpose
(as S. Luke in hys first chapiter declareth) The
Angell Gabryell, was sent from God to the byr-
gyn Mary, with the highest message, that euer was
which was to treat, and conclude a leage of peace,
betwene God and man. And whan thys Angell
came vnto thys blessed byrgyn, he said these words.
Hail ful of grace our lorde is With the, bles-
sed art thou emongest women. And trueley
thys worde Hail or be ioyfull, is a worde most
mete and conuenient for the Angell (comminge on
a message) to begynne his salutation with all. For
neuer was, there Creature, that hadde soo greate
and Iuste caue, to reioyse for anye Benefytte, re-
ceyued

receyued at gods handes, as had the blessed virgin Mary, for that it pleased allmightie god to chuse specially and appoynte her, to that most excellent, and incomparable dignitie, that of her shuld be coneyned, and borne, Christ, beinge both God & man, the sauour, and redemer of all mankynde. And not onely for this cause, or purpose, the Angell began with this woorde of hye comforte, but also, for that he perceyued the virgin, beyng alone, wold be much abasshed, and astonyed at his meruaylous, and sudayne commynge vnto her. And therfore thought it expedient, first of all, to vtter this word of Joye, and, comfort, which might also put away all feare, from the blessed virgin. And by these woordes.

Our Lorde is With the, is signified, that god was in the byrgin Mary, not only by essence power, and presence, (as he is in al creatures) nor onely with his special grace (as he is in all holpe men and women) but he was also in her by receyuing of our nature and flesh of her substance, yea the hole Trinite was with her, by a singuler, and speciall sorte. for the sonne of god was with her, in that she conceyued & bare him. The holpe gost was in her, for that she by his power and vertue dyd conceyue. God the father was with her, be cause she, in tyme, conceyued his sonne, being of him begottē by eternal generation, before all tyme. And by these woordes, **blesed art thou emongest al Women,** was ment, that there neuer was, nor shalbe women so blessed, as she was.

And

The exposition of

And truly she maye well be called moste blessed amongest all woman for þ she had great and high prerogatiues, whiche neuer other woman ener had, hath, or shall haue. Is not this a high prerogatiue, that of all women she was chosen to be a mother to the sonne of God? And what excellēt honor was she put to whan notwithstanding þ decree was made of Chrystes natyuitie by the hole Trinitie, yet the thinge was not done and accomplyshed, without or befoze her consent was graunted, for the which so soleinne a messenger was sente? And also howe high grace was thys, that after the defaulte made through the persuation of the first woman Eue, by whome adam was brought into disobedience, and thereby all mankynde to state of damnation, thys blessed Marygn was electe to be the instrumente, of our reparation in that she was chosen to beare the sauour, and redemer of the worlde. And is not thys a wonderfull prerogatyue, to see a Marygn to be a mother, and conceyue her chylde, without sin? the archaungell might therefore worthely say that she the sayd Mary, was the most blessed of al other women. And with these wordes the aungell Gabryell made an ende of thys salutation. But yet ye shall note, that the wordes folowing, whiche are **And blyssed is the fruyte of thy wombe,** be not the wordes of the angell, but of S. Elyzabeth, mother of Ihon Baptiste, for whan after the departing of the Angell Gabryell þ virgin Mary beyng, cōceiued w Christ, came to salute her cōse Elizabeth she the sayde Elyzabeth beyng enspyrred wth the holy ghost, & thereby knowing þ the virgin Mary was

was conceived with Chryste, spake the foresayde
 wordes of the fruyte, being in the vyrgyns wombe.
 it is to wytte, of our sauour Chryst. And here is al-
 so an other wonderfull thyng to be noted, for (as
 it appeareth in the first chapiter of Saynte Luke)
 the chylde in S. Elizabeths wombe, that is to saye,
 Saynt Ihon Baptiste (whiche yet had scant lyfe)
 gaue testimony to thys frute, that it shoulde saue
 him and all the worlde, and as a prophette he dyd
 lepe for ioye, in his mothers wombe, and although
 he coulde not than speake, yet neuerthelesse he de-
 clared by such signes, and tokens as he coulde, that
 blessed was the fruyte of that wombe. And worthe-
 ly the thyng is called the fruyte of her wombe, in þ
 substance of the nature of man, which our sauour
 Chryst toke vpon hym, was taken of the nature of
 the most blyssed vyrgyn, and of her wombe. And so
 therefore it is called the fruyte of her wombe. And
 he may well be called the blessed fruyte, for that he
 hath saued vs, and gyuen vs lyfe, contrarpye to the
 cursed fruyte, which Eue gaue to Adam, by which
 we were destroyed, and broughte to deathe: But
 blessed is the fruyte of thys wombe, whiche is the
 fruyte of lyfe, euerlastyng. And it is here to be noted
 that although thys salutation be not a prayer of
 petition, supplication, or request, or suppe: Yet ne-
 uerthelesse, the Churche hath vsed, to adioyne it to
 the ende of the *Pater noster*, as an hymne or prayer, of
 laude, and prayse, partely of our lord, and sauoure
 Iesus Chryst, for oure redemption, and partelye of
 the blessed blessed vyrgin, for her hūbly cōsent, giue,
 Bbb. & expelld,

The exposition of

expressed, to the angell, at his salutation. In dede, lauds, prayles, & thanks, are in this *Aue Maria* principally gyuen, and yelded to our Lorde, as to thaur toz of our redemption: but yet here withall the vyrgyn lacked not her laudes, prayse, and thanks, for her excellent, and singuler vertues, and chieflie, for that she beleued, and humbly consented, accordynge to the sayinge of the holye matrone S. Elisabeth, whan she sayde to this virgin. Luc. i. Blessed arte thou, that dyddest gyue trust, and credence, to the Aungels Wordes: for all thynges that haue ben spoken vnto the, shalbe performed, who is there now that hath a good Christen hart, and considereth the meanynge, the effecte folowynge, the aucthor, and other the circumstances of the *Aue Maria*, that wyll not counte, and iudge them vnworthy of the name of Christen men, who of late yeaeres, not onely haue, in all theyr bookes, and other prynted papers, of purpose lefte oute this Godlye salutation, disdaynyng at the honour of the blessed virgin Mary, herein conteyned, but haue also, to the vttermost of theyr power, by theyr enuyng agaynste the comen, commendable, and deuoute vse thereof, gone about to plucke it cleane out of mennes hartes, and myndes, and so for euer to abolshe the memozye of her blessednes, moost contrary to the determination of the holy gooste, by the mouth of the same vyrgyn declared when she sayde, *(primo Luca) Ecce enim ex hoc beati summe dicent omnes generationes.* That is to saye: Behold verely from hence forth all generations shall
call

the Aue maria

call me blyssed, whiche thyng, lyke as the Angell of God, and the godly matrone Elizabeth then dyd, the vyrgyn Marye, as then, beyng in mortall estate, and neyther Chyyst of her then boine, nor mā kynde then by Chyyst redemed) So now, for that the sonne of thys blessed vyrgyn, hath both redemed vs, and also all mankynde, from eternall damnation, and she her selfe now is mooste gloriously placed in heauen, in state of immortalitie: And thirde, that suche notable examples also herein set before our eyes, by the Angell and Elizabeth. And finally for that the holy goost dyd playnely saye that all generations should from thenseforth call her blessed, for these respectes, I saye, the hole catholyke churche doth moost ioyfully ble and frequent the sayd salutation, and so must we do, yf we wil be true members of the Catholyke-churche.

Bbb.ii.

The exposition of

Of the .vii. deadely synnes, and of the .vii.
principall vertues, and also of the eyght
beatitudes.



Hauyng, accordyng to the promysse,
which was made in the prieface of
thys booke, entreated of faythe, as
it is to be taken and considered, in
thys booke, hauing also set fourth
the some, and pyth of our chrysten
fayth, which in effecte, is comprysed in our comen
crede, makynge also declaration therebpon, ha-
uynge, thir dly set forth the seuen sacramentes, with
theyr expositions. And lyke wyse fourthly, hauynge
intreated of the tenne commaundementes, and
made their declaration. And consequentye after
that hauing set forth, first the *Pater noster*, and after-
wardes, the *Aue Maria*, with theyr expositions, and
declarations, and thereby (for so far forth, and for
somuch) accomplished the promysse, made in the
sayd prieface, there remayneth onely now, special-
ly to be spoken, of the seuen deadely synnes, and of
seuen principall vertues, with the eyght beatitudes,
which here shall be set fourth (but yet breifely) be-
cause good hope is conceyued, that at thys nexte
parlyament, which (God willynge) shalbe begyne
the .xxi. day of the moneth of October, nexte com-
myng, or at the Conuocation of the Clergye of the
prouince of Canturburye, whiche is accustomed,
to followe immediatlye the same, some Godlye or-
der, and direction, shalbe taken, emongeste other
thynges,

the vii. deadely synnes

thynges, for such matters of relygion, to be so fully set forth, as maye stande, bothe with the lawes of God, and also with the honor, proffyt, and welth of thys realme. And breifely therefore to knytte vppre here thys matter, ye shall knowe that there are .vii. capitall, or pryncypall deadely synnes, it is to witte, **Pride, Enuy, Wrath, or Anger, Slouth, Couetousnes, Glottony and Lechery.**

And also there are seuen pryncipall, or cheyfe vertues, it is to wytte. **Fayth, Hope, Charytie, Prudence, Temperance, Iustyce, and Fortitude or strength.**

Pride, is an inordinate loue of ons owne aduancement, and proper excellency, of which do ryse, **bo-
stynge, Ostentation, Apocrisie, Scysmes, &
such lyke.**

Enuye, is a grudge, or hatred of an others felicitie, faring well, or good happe. Of which doo ryse **De-
traction, Murmuration, Dissension, Per-
uerse Judgementes, and such lyke.**

Wrathe or Anger, is an appetite, or desyre, of vengeance, & of other hurtres which appetite or de-
sire if it do contynue in y hart, is properly called. **Hatred**: Of which wrath or anger do ryse, **Wau-
lynges, and Persecutions, of wordes, & dedes,
and sometymes, Woundes, Strypes, Man-
slaughter, and such lyke.**

Slouthfulness,

The exposition of

Slothfulness, is a weerynes, or tediousnes, of any godly, or spiritual good thing, which one ought for goddes sake, to doo. Of which slouthfulness, doo ryle. **Sluggishnes**, pusillanimitie, or Weaknes of mynde, desperation, and such lyke.

Couetousnes, is an immoderate loue, of temporall richis, or goodes, eyther in the vnlawfull gettinge of them, or in the vnlawfull keepng of them. Of whiche couetousnes, doo ryle deceyte, thefte, **Sacrilege**, **symony**, **vsurpe**, and all fylthye lucre, or gayne:

Glottonye, is an immoderate delectation, or pleasure, especially taken in meates or drynkes. And in glotteny one doth specially offend in fyue sortes, or maners. fyrst concernyng the time as whan one doth eate or drynke, either ouer early, or ouerlate or to ofte: Secondly, one doth offend in qualitie, as whan one doth immoderately desyre, ouer delicate meates or drynkes. Thyrde, one doth herein offende in quantitie, as whan one doth eate, or drinke ouermuch, whereby the body is overcharged, and the senses therof hindered, or greued, or the powers of the soule impeched, or letted, the body being made more vnhabable to serue þe soule, & the soule made also more vnhabable to serue God. fourthely, one dothe herein offende in greedynes, or voracitie, as whan one doth ouergredelye, and ouer hastelye, take hys meate and drynke. fyftely and last, one doth offend herein, whan he, to accomplyshe his delectation, or pleasure

the .vii. deadly finnes

pleasure, in meates, or drynkes, doth cause them to be prepared, ouer curiouslpe.

And as concerning Lechery, there is no nede to declare it, with his braunches, and circumstaunces, in asmuch as it is at large opened before in the exposition of the .vii. commaundement, and soze it is to be lamented that it is a thyng, so well knowen, and somuch bled, in our dayes as it is, hindcryng wonderfullpe, manye godlye affayres, in the common welth.

The .vii. principall, or chief vertues are, Fayth, hope, Charitie, Prudence, Temperaunce, Iustyce, and Fortitude, or Strenght, And three of these, that is to say, Faythe, hope, and Charitie, directly & immediatly doo tende to god who is the ende of all, And the rest, that is to saye, Prudence Temperaunce, Iustyce, and Fortitude, doo tende dyrectly, and immediatlye to the meanes, wherby the saide ende is attained, and indirectly, and mediatly, to the foresayde ende And mozeouer the sayd. .iii. first are to be considered touchyng specially, the inwarde motion of the mynde, and the other .iiii. remaynyng, are to be considered, specially touchyng the outwarde actes, or dedes, And besydes thys, the three first, doo concerne our doynges, towardeg God, and the foure other doo concerne our actes, both towardeg oure selfe, and also towardeg oure neyghboure, or euen chrysten.

The offyce of Prudency, is to chole, or embrace the

*The exposition of
the good, refuſynge the euill.*

The office of **Iuſtice**, is to doo vprightlye, and ſtraightly.

The office of **Temperaunce**, is not to be ouercomed, or ſtayed, or letted, by any worldely pleasures, or vanities.

The office of **Fortitude**, or ſtrenghte, is not to omytte or leaue vndone, anye good thyng, whyche ought to be done, for any worldlye grieues, or troubles.

And by the way do you here note, that theſe .iiii. **Prudēcie**, **Temperaunce**, **Iuſtice**, & **Fortitude**, are commonly called, Cardinal vertues, forasmuch, as they are the principall, and doe conteyne vnder them, many other vertues.

Now concerning the .viii. beatitudes, forasmuche as they are moſt plainely, and orderly ſet fourth in the .v. chapter of **S. Mathew**, we wil here rehearſe the ſame vnto you, as they of hym are rehearſed, deſiring you ſeriouſſye, and ofte, to meditate the ſame, as whereby ye maye, bothe know, wherein felicitie dothe conſiſt, and howe alſo, to attayne, and come vnto the ſame.

And concerning this matter of the beatitudes, **S. Mathew**, in the ſaid .v. chapter, dothe thus ſet forth the proceſſe thereof.

Videns autem Ieſus turbas aſcendit in montem, et cum ſediſſet, acceſſerunt ad eū diſcipuli eius, et aperiens os ſuū docebat eos, dicens, Beati pauperes ſpiritu, quoniam ipſorum eſt regnū cælorū. Beati mites quoniam ipſi poſſidebunt terram. Beati qui lugent, quoniam ipſi cōſolabuntur. Beati qui eſuriunt et ſitiunt iuſtitiā, quoniam ipſi ſaturabuntur. Beati miſericordes quoniam ipſi miſericordiam conſequentur.

Beati

the viii Beatitudes

Beati mundo corde, quoniam ipsi deum uidebunt. Beati pacifici quoniam filii dei uocabuntur. Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum celorum. That is to saye:

And Iesus, seying the multitude, dyd go vp vnto a hyll, and whan he was set, his disciples came vnto hym, and he openynge his mouth, dyd teache them, sayinge: Blessed are the poore in spirite, for theyris is the kyngdome of heauen. Blessed are the meekie, for they shall possesse the earth. Blessed are they that doo mourne, for they shall receaue comforte. Blessed are they who do hunger and thyrst the iustyce: for they shall be fylled.

Blessed are the mercyfull, for they shall obtayne, or get mercye. Blessed are the pure, or cleane in harte, for they shall se God. Blessed are the peace makers, for they shall be called the sonnes or chyldren of GOD. Blessed are they, who doo suffer persecution, for iustyce sake, for theyris is the kyngedome of heauen.

And thus now we haupnge, for the tyme, doone so muche, as one man, with his chapeynes, and fren- des, coulde doo, and wisshynge that it were muche moze better, and moze exactlye doone then it is, synally, submyttyuge the whole, vnto the iudgement of the catholyke churche, and the see Apostolyke, in

Ccc.

all

The exposition of

all poyntes, I wyll nowe adde herevnto certayne Collectes, to be sayde, and rehearsed daylye by the preistes in theyr Masse, concerning both our holye father the pope, with his moost Reuerende legate, the Lorde Cardinall poole, and also concerning the kynges and Quenes most excellēt maiesties, whose helth end welth, are oure greate sauegarde, & assurance. And yet ouer, and besides this, a special collecte, or prayer, seuerally, for the kynges prosperouse iourney, both in goynge, in taryenge, and in well retournynge, to be had: whiche the holy Trynytye, the father, the sonne, and the holy ghost, mercifully doo graunt, and bynge to passe. Vnto whom be all honoure, prayse, and glory, for euer, and euer. Amen.

**¶ The the Collectes, or orations, for our moost ho-
lye father the Pope.**

Deus omnium fidelium pastor, & rector, famulū
tuum Paulum papam eius nominis quartum,
quem pastorem ecclesie tue preeffe uoluisti, propitiū
respice: da ei quesumus uerbo, & exemplo, quibus pre-
est, proficere, ut ad uitā, una cum grege sibi credito, per-
ueniat sempiternam. Per.

Secreta.

Oblatis quesumus, domine, placare muneribus, &
famulum tuum Paulum papam eius nominis quartū,
quem pastorem populo tuo esse uoluisti, assidua prote-
ctione gubernare per.

Postcommunio.

Hec nos quesumus, domine diuini sacramenti per-
ceptio protegat: & famulum tuum Paulum papam
eius nominis quartum, quem pastorem populo tuo esse
uoluisti, una cum commisso sibi grege, saluet semper,
& muniat. per.

**¶ The the Collectes, or orations, for the moost re-
uerende Lorde Cardinall Poole.**

Rege quesumus, domine famulum tuum Reginal-
dum Polum, Cardinalem, sacrosancte sedis apo-
stolice, a latere legatum, & intercedente beata dei ge-
nitricis Maria cum omnibus sanctis tuis, gratie tue in
eo dona multiplica, ut ab omnibus liberetur offensis,
& temporalibus non destituatur auxilijs, & sempi-
ternis gaudeat institutis. per.

Ccc.ii.

Se

Præiens

Secreta

Suscipe quesumus, domine, tibi munus oblatum, & intercedente beata dei genetrice Maria, cum omnibus sanctis tuis, famulum tuum Reginaldum Polū, Cardinalem, sacrosanctæ sedis apostolicæ a latere legatum, tua propitius ubiq; miseratione conserva: atque ab omnibus quas meretur aduersitatibus reddæ securum, ut tranquillitate percepta, ab omnium uisibilium, & inuisibilium inimicorum insidijs liberatus, deuota tibi mente deserviat. Per.

Postcommunio.

Subiectum tibi famulum tuum Reginaldum Polū, Cardinalem, sacrosanctæ sedis Apostolicæ a latere legatum, quesumus domine intercessionem beatæ dei genetricis Mariæ cum omnibus sanctis tuis, propitiatio celestis amplifcet, ut & presentis uitæ periculis exuatur, & perpetuis donis firmetur. Per.

The three Collectes, or orations, for the Kyng, and Quenes maiesties, and theyr counsaylers.

Oratio.

DEus in cuius manus sunt corda regum, qui es humilium consolator, et fidelium fortitudo, et protector omnium in te sperantium, da regi nostro Philippo, & reginæ nostræ Mariæ, eorumq; consiliarijs, & populo Christiano, triumphū uirtutis tue scienter excolere, ut per te semper reparentur ad ueniam. Per.

Secreta

Prayers.

Secreta.

Suscipe quesumus domine preces, & hostias ecclesie tue, quas pro salute famuli tui, regis nostri Philippi, & Regine nostre Marie, eorumque consiliariorum, ac protectione fidelium populorum, tue maiestati offerimus, supplicantes, ut antiqua brachij tui te operante miracula, superatis inimicis, secura tibi seruiat Christianorum libertas. per.

Postcommunio.

Presta quesumus omnipotens deus, ut per hæc mysteria sancta quæ sumpsimus, rex noster Philippus, & Regina nostra Maria, eorumque consiliarij, ac populus Christianus, semper rationabilia meditantes, que tibi placita sunt, & dictis exequatur & factis. per.

The three Collectes, or orations, for the prosperous voyage, and safe returne of oure mooste noble kynge Phylipp.

Oratio prima.

A Deſto domine supplicationibus nostris, & uiam deuoti, ac pii famuli tui, Philippi regis nostri, et omnium eorum qui in eius sunt comitatu, in salutis tue prosperitate dispoſe, ut inter omnes uie, & uite huius uarietates, tuo semper protegantur auxilio per.

Secreta

Propitiare domine supplicationibus nostris, & has oblationes, quas tibi offerimus, pro deuoto, & pio famulo

Praiers

famulo tuo, Philippo rege nostro, & omnibus illis, qui in eius sunt comitatu, benignus assume. Vt uiam illorū & precedente gratia tua dirigas, & subsequente comitari digneris, ut de actu atq; incolumitate eorum secundum misericordie tue presidia gaudeamus. per.

Postcommunio.

Sumpta quesumus domine celestis, mysterij sacramenta, ad prosperitatem itineris, deuoti, & pijs famuli tui, Philippi, regis nostri, & omnium eorum qui in eius sunt comitatu, proficiant, & eos ad salutaria cuncta perducant. per.

The the Collectes or orations, for the bishop of London.

Oratio.

Concede quesumus, domine famulo tuo Edmundo Episcopo nostro, ut predicando, & exercendo, quæ recta sunt, exemplo bonorum operum, animas suorum instruat subditorum, & eterne remunerationis mercedem, a te pijsimo pastore, percipiat. per,

Secreta

Munera nostra quesumus domine placatus suscipe, & famulum tuum Edmundum Episcopum nostrum, gregemque sibi commissum, benignus semper, & ubique misericorditer protege. per.

Postcommunio.

Hec nos comunio domine purget a crimine, & famulum

Praiers

mulum tuum Edmundum, episcopum nostrum, & commissum sibi gregem, benigna, quesumus, pietate, conserua. Per.

A prayer in verses, for the prosperouse voyage,
abode, and returne, of oure moost excellent, and
noble kyng, kyng Philippe.

1. Prosper eat noster, terraque, marique Philippus.
Prospera sint, ut iter, sic mora, sic reditus.
2. Prosper eat noster, maneat, redeatque Philippus
Prospera sint terra cuncta, mari, atque polo.
3. Sit tibi, rex noster, terraque, marique, Philippe
Tam bene, q̃ tua, q̃ nostra Maria, cupit.

Ad lectorem.

*Vine, uale, & si quid nouisti rectius istis.
Candidus imparti, si non, hys utere mecum.*

EDE MVNDVS ESTO, BONVS ESTO BONIS.
DA GLORIAM DEO.
FINIS.

 EXCVSVM

LONDINI IN ÆDIBVS 10.

hannis Carodi, Typographi Regiæ

Maiestatis.

DOMINE SALVOS FAC REGEM ET REGINAM.